

THE CATHOLIC SCHOOL JOURNAL

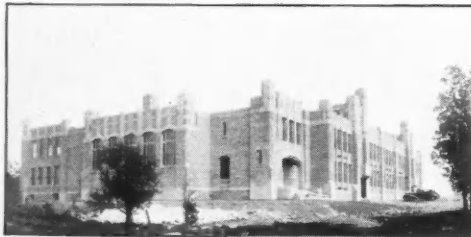


JANUARY 1937

CARL VAN TREECK

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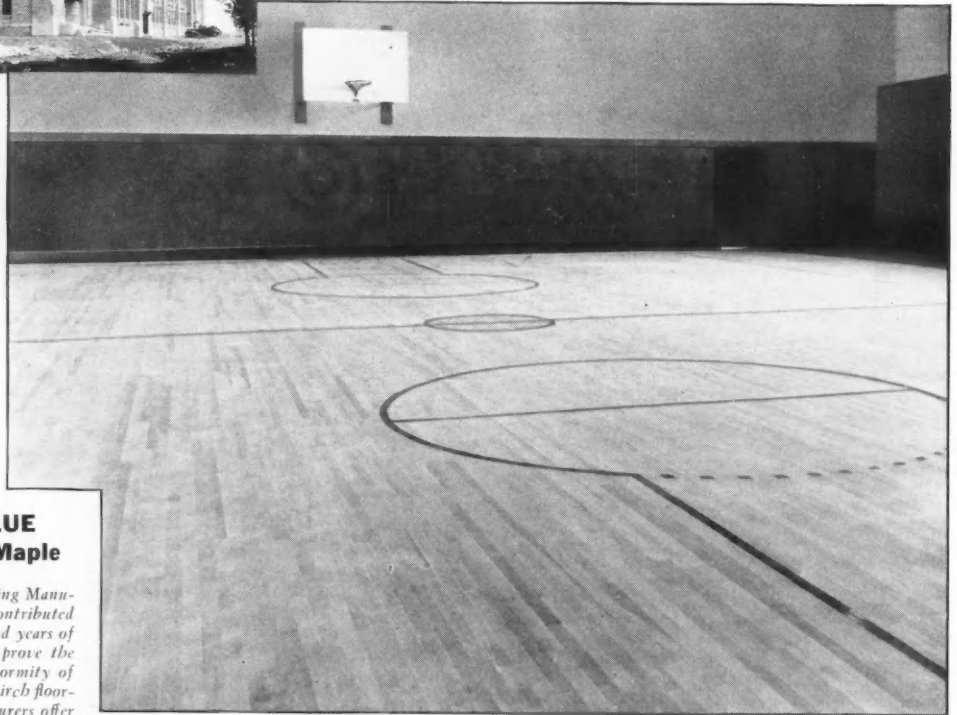


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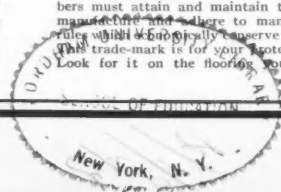
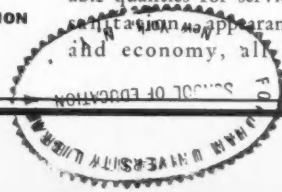
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No. 1

A Clinic for Problem Children

A Benedictine Sister

MUCH is said and written today about mental hygiene, and perhaps no phase attracts so much interest as that of the child and adolescent who are still in the "corrective" stage. Much is said and written, but what is being done? Faculty members at Mt. Angel Normal School (Mt. Angel, Oregon) attempted to meet some of the difficulties presented by the problem child through its psycho-educational clinic during the summer of 1936. Before the session a short news item in the local papers made public the new venture. A special course was to be offered which would deal with the principles and teaching of atypical children. At the opening of the six-week term, fifteen children registered for the work and in a few days more than twenty applicants had made their appearance.

Preliminary Tests

The first part of the program consisted in the testing of the children as a means of diagnosis. Primary pupils in grades one and two were given the Gates Reading Test for word recognition, sentence comprehension, and paragraph comprehension. The children in grades three to eight, inclusive, took the Stanford Achievement Test and the Ayres Spelling Test. All were given the Simon-Binet Intelligence Test. The results gave the teachers a basis for classification and uncovered many deficiencies which needed special attention.

Most of the children fell several grades below their level in achievement. Groups were then formed and children of similar achievement level were placed together. By this means it was possible to teach small groups in phonics, reading, arithmetic, and spelling, using methods adapted to the particular needs of the group. The greater part of the pupils' time, however, was given over to individual instruction.

In order to determine what type of individual help the child needed, a close study was made of each case. Each pupil was assigned to a teacher after due consideration was made for natural preferences and personality of both pupil and teacher.

The first step in the procedure was to discover the pupil's interest, which served as a motivating force for all subsequent work. The original-story method appealed to both boys and girls. A large number of pictures were at the disposal of student teachers who permitted the pupils to choose any they wished for their stories. Naturally, the children selected pictures peculiar to their interests. Teacher and pupil would then discuss the illustration and after an informal and animated conversation, the teacher suggested that something be written

Editor's Note. The service which is here described for problem children as given in a summer term should be a part of the service of every diocesan school system, if not of every individual school. The conducting of a summer experimental clinic is a good way to demonstrate its worth.

about the topic or object under discussion. Through spontaneous self-expression, stories were produced. These were written in the following manner:

The child gave a sentence. He then began to write what he had composed. If he came to a word that he found difficult, it was written for him with black crayola on a long strip of paper about 10 by 3 inches. The child then traced the word with his second and third fingers, saying the word as he traced it, according to the kinesthetic method advanced by Dr. Grace Fernald, University of California, Los Angeles, California. After the pupil had traced the word several times, he wrote it from memory. If he still found difficulty, he proceeded to trace again, as at first. Children who did not seem to profit by tracing were permitted to look at the word, say it, and then write the word from memory, pronouncing while writing it. The latter were distinguished from the former in that they were lip-throat-kinesthetic instead of hand-kinesthetic. Most of the pupils seemed to need the appeal to the muscle sense through direct contact of fingers with word formation in addition to the feeling of the word which comes from pronunciation.

A Difficult Case

Teachers and pupils entered wholeheartedly into the new method with the exception of only one retarded first-grade boy, very energetic when interested, but stubborn and lazy when not. The lad made no secret of his dislike for schoolwork, even though the new setup afforded an entirely different situation from the classroom routine. He told his teacher, in no uncertain terms, that he was not going to read or count. He saw some peg boards and decided to play with them. This he was permitted to do. Some small wooden animals also attracted his attention and his teacher again acceded to his request. She suggested that he count the pegs, but the response was decidedly against the proposal. The lad was, apparently of the class of negatively conditioned pupils. It was the teacher's task, therefore, to bring about a different response through a reconditioning process. Her little charge was thoroughly en-

joying himself, for he had come to play and his desires were not being thwarted. Still, not averse to suggestion on the part of his new friend, he soon built a pen for his animals; he told her how many pairs were in the pen, and finally the number of pegs he had used for it.

Unawares he was finally learning numbers. His reading progressed along the same lines. Through suggestion, he became interested in pictures and a picture book. He didn't want a story book because "You have to read in story books." He was asked to say a few things about his pictures, and after assuring himself that he did not have to write, but only to look at his sentences and tell (not read) what they said, he began to take pride in seeing his words on paper. Stories were read to him and the end seemed to be gradually attained, for he admitted, "I like stories now. Read some more." His stories were matched with the typewritten form, reading games were played, and the pupil was rapidly on the road to learning. The theory that the association of a pleasant stimulus with an unpleasant one will bring about a favorable response, if the pleasant stimulus is brought to the stronger position, was realized in the problem case just described. His I.Q. was 103, which fact affords another proof that many of our pupils are atypical, *different* from the type, not below it, and need some practical psychological technique to open to them new vistas on the long road to knowledge.

A Non-Reader

Many other interesting examples might be cited, but this paper will deal with but one more — a non-reader. The boy, 15 years of age, was passed as unclassified to the eighth grade, but was unable to read or write. He had just "bluffed" his way through school and, though a little reluctant to go to the clinic, became very interested in a day or two. His oral vocabulary was good, but script and print appeared to be a meaningless jumble to him. He was at a loss with the most elementary phases of subject matter.

The first phase of remedial work dealt with phonics. Very soon the boy was able to read and write phonetic words, and gradually he became conscious, perhaps for the first time, of successful achievement. Now that the problem of mastering phonetic symbols had been solved, the question still remained of nonphonetic words. Small pictures were cut out and pasted on cards on which were printed corresponding words in script and print. Matching exercises were used with words, phrases, and sentences, first with the pictures and later without them. Original stories were also written, but most of the time was spent in learning the mechanics of reading, not only because the boy had no grasp of the more complex reading skills, but because his necessarily simple stories might make him lose his newly found self-confidence. His was no emotional temperament, yet his happiness found expression in various ways. His younger brother arrived one morning unannounced, "Here you learn and get things in a way that you remember them," he said. The boy's words furnish an example of the effect of the older brother's enthusiasm. At the close of the session he had made a splendid start but, limited because of time, achievement was only on the primary level. The lad sighed with regret that school was over. Tentative plans were made, however, whereby he could continue with the individual remedial technique. He had mastered 275 phonetic words, 104 nonphonetic words, in addition to original stories and sight words learned through oral reading.

At the close of the six-week term each pupil had one or more books to take home with him, comprising original compositions accompanied by appropriate illustrations. Each child had also a list of all new words learned and a record of those mastered in the word drills. Dictionary books, health books,

and number books are representative of the projects completed. During the daily period, all new words learned were kept in individual alphabet files made of boxes about 12 by 6 inches.

It should also be noted that children did not spend all of their time in writing stories. If their vocabulary was not too limited, they were permitted to choose readers or story books. Care was taken that reading matter was on or a little below their achievement level. As many of the pupils had difficulty in comprehension, Dr. Fernald's technique relative to text-book reading was used to good advantage. Cards with slits, permitting word and phrase exposures, gave the children the opportunity of mastering the difficulties of a paragraph before reading it. If necessary, words encountered were written and traced by the pupil; others were merely pronounced and written from memory. After the hard words and phrases were made familiar to the child, the entire paragraph was read, followed by the reproduction of its content in the pupil's own words. Thought was emphasized and the pupil's grasp of content and mechanics brought about a sense of successful effort. Interest in reading replaced the former aversion for books; and spelling, writing, and other subject matter were incidentally mastered.

Individual Problems

A handicap peculiar to many of the reading cases was that of left-eyedness. As left-eyed individuals focus from right to left, it follows that various complications arise as a result. One first-grade pupil, for example, confused words and even letters, writing *si* for *is*, *J* for *o* and *saw* for *was*. By calling attention to the initial sounds, covering the last part of the sentence with a card, and similar devices, the difficulty was lessened.

In order to ascertain whether the pupil was right- or left-eyed, the following test was given: An ink bottle was placed on a table. The one to be tested held a paper in the center of which a hole was torn. The subject adjusted the paper so that he could see the bottle when looking through the hole. Then, without moving head or paper, he continued looking at the object while right and left eye were alternately covered. If the bottle were seen with the right eye, the child was termed right-eyed; if he could see it with the left eye only, he was designated as left-eyed.

Other devices were used, many of which were adapted to the particular needs of the individual or group. Diagnostic testing as the work progressed revealed new difficulties and much variety in methods was a necessary consequence.

One of the most gratifying results of the clinic was the decided change in the children's attitude toward learning. At first most of them disliked schoolwork; some were even cynical and slightly embittered because of their successive failures. Now learning took on a new aspect. Individual competition replaced discouraging class competition; multiple-sense appeal enabled the motor-minded child to learn in terms of the kinesthetic sense; and self-motivation took the place of exterior pressure. Whether the effects of the clinic will carry over to the classroom cannot yet be determined. It is to be expected that only a part of the desired accomplishment can be realized in a short six-week term; yet it is hoped that the children who were enrolled and who were so enthusiastic about their newly discovered powers will bear with them their new hopeful outlook on school, and, incidentally, on life in general.

True it is that "The dullard is the trial of every teacher, and he is the prolific source of heartache and humiliation to his parents. His days are dragged out in discouragement and the future stretches out before him a barren waste with no ambitions beckoning to him and no ray of hope to illumine his path. And yet, he has a soul to save and a life that must be

lived among his fellows, whether in honor or in dishonor. Misunderstood by his companions, abused by his superiors, held up to the school as an example to be avoided, the butt of ridicule for the smart, jeered at by the thoughtless and the ill bred, with all the currents of life soured and turned back upon their source, the dullard too frequently finds his way to the juvenile court and thence he passes on to recruit the ranks of the vagabond and the criminal.

"The dullard is sometimes born to his low estate, but he is more frequently the product of mistaken educational methods in the home and in the school."

"The Dullard," Preface, page 7, by Dr. Thomas Edward Shields.

The Nun and The Pen

Sister M. Beatrice, O.S.F.

EVER and anon, from platform and from publishing house, from priest and from layman, comes the question: "Why isn't there more literary productivity on the part of our nuns?" When we assemble for conventions, or for educational meetings we are greeted by some enthusiast of the pen: "Why don't you Sisters write? Surely some of you have the talent, and all of you must see the necessity!" At the Summer School of Catholic Action, in St. Louis, in 1935 Father Herbert Walker, S.J., utilizing his opportunity of having a large group of nuns in front of him, pleaded eloquently: "The Catholic Revival in Literature has room in its ranks for more religious authors, especially for our Sisters." In many of our Catholic colleges and universities professors who are fired by the desire to see this latent talent fructify add their efforts to tease forth this literary ability.

The latest cry in behalf of greater literary productivity and research is that of the Reverend John O'Brien, Ph.D., LL.D., in two articles appearing in the July and August issues of *Columbia*: "The Need for Research," and "Where Are Our Scholars?" The challenge is clearly meant to be a clarion call to the Catholics of the United States, the religious and the laity; it is urged by the sheer necessity of pen action in our ranks. Father O'Brien is justly appalled by the lack of greater Catholic literary representation, and the articles reveal a clear understanding of many causes for this lamentable situation.

We grant that this call is more directly an appeal to the Catholic laity to equip themselves for strategic positions on the faculties of the large state universities, and to engage in greater scientific research. But it is also an appeal for production and research on the part of the faculties of our Catholic colleges. This present article is but a small voice in behalf of a large group on these faculties — the members of the various Sisterhoods. All of these religious teachers will agree that there is a dearth of Catholic scholarship, most of them will do their utmost to promote it in sympathy and good will, while there are still others who will long to build it through individual effort but who will lack the wherewithal.

What are the principal factors hindering this productivity? No one answer would satisfy all inquirers, but several are here offered. Some religious may give as an excuse that there are already too many who are writing, many of whom have no message. It is true that much of the press pabulum doesn't deserve its ink, in that it is unnecessarily repetitive and often superficial in treatment. These writers have not learned what to leave in the inkwell. Sidney Smith once wrote: "The writer

The Teacher's Consolation

"There is a sweet consolation for those who spend themselves in the interests of the problem child, for theirs is the assurance that they are unearthing potentialities for good that may have become perverted and productive of evil. Discouraged, sullen children are changed into appreciative, helpful members of society who will be better citizens and better Christians because of the happy realization of their talents discovered under the guidance of sympathetic, understanding friends. May the ranks of those interested in problem children swell in number, and may He who came "not to the well but to the sick," reward their efforts with success.

Editor's Note. This explanation of why nuns do not write and do research work reveals a serious condition in Catholic education; namely, the enormous routine that consumes the time and energy of teachers, particularly on the higher level, which not only prevents writing and research but denies opportunity for reflection and broadening of knowledge. There are other pertinent factors in the recruiting and training of religious teachers which the author has not discussed. While ordinarily we do not publish general articles of this type, we have made an exception in this case because of the challenge presented and the necessity of organizing a program to meet the situation.

does the most who gives his reader the most knowledge, and takes from him the least time."

Another reason for this lack of productivity is referred to in Father O'Brien's article; namely, the attitude of superiors toward this field of activity. He quotes Father Francis Le Buffe, S.J., who feels that one obstacle is "the terrific barrier of indifference on the part of superiors." There are probably some superiors who still need to be convinced of the necessity of writing and research, but their numbers must surely be growing smaller. Rather let us say that, although many superiors are convinced of the necessity, they are not yet persuaded to action. They are sympathetic, but the immediate obligation of manning the schools forces them to recruit every available teacher just as they are about converted to the idea of assigning some to — shall we say literary leisure, or literary slavery?

Again, this feeling of immediate obligation is paralleled in the case of the teacher herself in a strong sense of duty which scorns exploiting a group of students in order to further one's avocation of writing. Who of us has not at times been the victim of just such exploitation when, instead of the professor's presenting an organized lecture on the subject matter to the class, he ambled through the period in a slapstick way, touching the matter at times, but oftener missing it, and all because his hours since the last class meeting have been consumed reading galleys for his new book? This is a more widespread evil than most college teachers are prepared to admit. Who will deny that such "exposure" to college subjects is not in some measure responsible for the just criticism leveled at the superficiality of some of our college-trained men and women. Few instructors and professors can carry a teaching load of from twelve to seventeen hours, do it well, find time to live — and do research, or any sustained literary work. To this program of classroom work the religious teachers add time

for religious exercises. If we face the situation truthfully, we will admit that either teaching or writing must be neglected. Thus far, the majority of religious teachers, although they are not blind to the powers and even the necessity of writing, have chosen to fulfill their immediate duty in the classroom to the best of their ability, suffering themselves to be considered inferior educators because they have no published work to show. Here we may recall an article in *America* for May 28, 1932, wherein the Reverend Daniel O'Connell, S.J., pleading for more graduate training for religious engaged in higher education, refers to a then current discussion about research professors who are more concerned with writing papers than teaching undergraduates. Father O'Connell distinguishes between research and the teaching of flesh and blood.

We come, finally, to the greatest retarding factor, one which embraces the former—and one which is surely not exaggerated; namely, lack of time—leisure, as professional writers call it. It is an old plea, and recalls Goethe's rebuke: "We have always time enough if we will but use it aright." But Goethe was not thinking of the religious of the active life. Whether the nun be engaged in hospital work or in teaching, the two fields offering most necessity for research and literary effort, she is burdened with a daily round of duties which definitely precludes this necessary leisure; her every hour carries its freight of work. The hospital nun certainly has a day of fatiguing routine duties; even if she be laboratory technician the rush of immediate work robs her of the time necessary for organizing and tabulating her findings with a view to sharing them with others via the printed page. The teacher in the elementary school, the high school, or the college has her share of routine duties plus many avocations. How much of the teacher's time is consumed, in the elementary school, in preparing programs, rehearsing plays, helping with the parish bazaar, conducting raffles, conducting organ and choir work, doing church work, counting the Sunday Duplex, and in some cases doing janitor service in the classroom; moreover, some of her time is taken by domestic duties in her convent home. If at the close of a full day this teacher has an hour free, her physical and mental fatigue dampens the desire for any activity, much less penwork.

Among high-school teachers a similar situation prevails. Our high-school teachers handle large classes, or, if it is a small school, many classes. True enough, classroom preparation grows easier with experience, but who will say it can ever be omitted without jeopardizing a class. Often these teachers must also assist with the aforementioned "extracurricular" activities. Where the high school is a boarding academy these duties are tripled.

In the case of nuns on college faculties, from whom more research and literary work is expected, the same lack of time prevails. It is true that this teacher is spared the flotsam and jetsam that mills through our large city high schools, but this item is offset by a heavier class preparation. Faculty committee work falls to everyone in greater or less degree. Most Catholic colleges have a boarding-student personnel, with all that implies as a time-consuming factor. Should any "leisure" remain it is spent attending the legion of conventions which all too often proceed to waste this bit of leisure. If teachers are honest, they will admit that they haven't adequate time to read in their respective fields of current magazines, but are reduced to sandwiching a bit in here and there, satisfying themselves with a cursory survey. Many will miss Father O'Brien's article simply because they haven't time to "Stop, Look and Read." The writer acknowledges she might have overlooked it had not her attention been called to it.

To those who point to writers who have defied this hindrance, or who have succeeded in overcoming this lack of time,

we can but offer our admiration, and, in a few cases, our emulation. Were they to be frank, however, we feel that many would have to admit they wrote at the sacrifice of other items, such as health, burning the proverbial candle at both ends.

When we pause to reflect, then, upon the many reasons for the paucity of production on the part of our nuns, the time element looms as the greatest obstacle. A worth-while message is often present, as is also the kindly support of superiors, but the urge is stifled because other duties must take precedence. To parody the words of Whittier:

For of all sad words of tongue or pen
The saddest are these: "There is no time."

In the field of higher education we speak much of liberating the advanced student from the shackles of too many compulsory courses which cramp his individual development. To await the happy millenium when this idea is carried over to faculty members is the lot of the teaching Sister with a desire to write but whose many other duties take her time. Frankly, a set of themes were set aside to crib for these lines.



TEACHING THE CREED

The primary and fundamental need for every and any Confraternity teacher is an elementary (at least!) course in apologetics. And, since such a course presupposes the fact of God's existence and the fact of the immortality of the soul, these two points should be known in such a manner that the proofs thereof would be available to every questioner. . . .

In the realm of revealed religion, starting with the first word of the Creed, we immediately run into something that requires clear and definite thought "Credo," we say, "I believe." And straightway there follows a train of questions which the teacher must be well prepared to answer. What is faith? How does it differ from reason? . . . These and a thousand similar questions can be proposed and the teacher should be equipped to answer them accurately and with precision. . . .

"I believe in God, the Father Almighty . . . and in Jesus Christ, His Son . . . and in the Holy Ghost." The catechist must have a fair knowledge of the intimate nature of God—of His essential oneness, of His essential threeness, of His power, His goodness, His wisdom, of the essential infinity in which all these attributes are rooted. He must know that *person* and *nature* in the Holy Trinity express tremendously different concepts. . . .

Faith charts creation thus: God alone existed: God willed the universe to exist: The universe began to exist. And the teacher must understand that charting well. . . .

God had made man because He desired to love him and to be loved by him. And even while the justice of God was passing sentence of punishment on Adam and his children the love of God burst through to pronounce a reprieve. . . .

That God died for us is easy to teach, for it is an historical fact. . . . But to try to penetrate beneath the bare facts, to try to explain *why God died for us*—here we find a problem over which the teacher may well ponder long and reverently. . . . We can push answer back upon answer but we must ultimately arrive at that one that forms the basis for creation and all its consequences—the Infinite Love of God.

We will never know the Father unless we love Him as a Father. We will never know the Son until we begin to love Jesus Christ as our Brother. We will never know the Holy Spirit unless "the charity of God is poured forth in our hearts through the Holy Spirit, Who is given to us." Rev. Hugh Radigan, O.F.M., at the Catechetical Congress.

MASTER OF MORAL EXCELLENCE

Here on the campus the world's greatest moral Expert is at work quietly in 13 chapel "offices." A corps of trained assistants help Him, morning and night, to take care of the large crowds that come to Him in Confession, Mass, and Holy Communion.

His method of treatment, when followed conscientiously, has never failed to produce moral excellence and its arresting values: an exceptional and striking moral beauty; a strange inexplicable personal power; an increase in strength of intellect; peace; the establishment of the true personal basis of civilized life.

His "fee" is nothing—nothing except the small effort that it takes to come to His "office" and to meet Him in the spirit of honest friendship.

How can Catholics, who care at all about their moral welfare, fail to seek the help of this Master in daily Mass and Holy Communion?—*Religious Bulletin*, University of Notre Dame.

"The Opening of a Door"

Sister Leo Gonzaga, S.C.

UNDER the microscopic lens of the all-seeing eye of an instructor in English, that inoffensive dissyllable *background* evolves into a veritable *weltanschauung*, and that a view of a world centuries old. When one so naïvely speaks of a background for the study of English literature he does not stop to consider one hundredth of the "world" that is comprised in that term, *background*; much less does he consider the innumerable modifiers of the term: mythical, biblical, geographic, historical, political, scientific, social, economic, linguistic, religious, psychological, biographical, psychographical (as Gamaliel Bradford would have called it). "Overwhelming," "impossible," one is tempted to sigh, especially after experiencing that "high-school students have little preparation for college English." But since we must receive students as they are, and since we have not yet discovered the magic *sesame*, then we must find ways and means of creating an adequate background. "If to do were only as easy as to know what were good to be done," then truly the task would not be so stupendous.

Probably the first and greatest difficulty lies in the fact that we as teachers of English are unwilling to compromise. We do not, and perhaps cannot fully appreciate the difficulties young students in our middle western colleges encounter in reading the literature of England, and especially the literature of the earlier periods. There is nothing more evident than if we are to emerge through *our* door—if we are to accomplish results—if we are to interest our students in what interests us, and what the cultural and educational world has decreed they should be interested in, we *must* find a point of contact before we can begin to create the required background—we must go in by *their* door.

Too well we know that many students have practically no understanding of appreciation of life; that they blandly admit they read Chaucer (yes, even Chaucer—whose *Tales* they consider Old English), Wordsworth, Shelley, or Spenser in high school, or in their college freshman year—but know nothing about them; that they would not voluntarily pick up a volume of any one of their works and reread selections. Here, perhaps, is a greater difficulty than the lack of knowledge—this dislike that many—shall I call them students?—have formed for the very words English and Literature. This negative preparation, this uprooting of aversion though most unpleasant at times, is most necessary if we are to open the door to a world of light, life, and appreciation if not of *creation*.

No amount of persuasion, lecturing, or definition can *convince* young students unless they themselves can with Wordsworth trace "the primary laws of our nature" in what they read. My principle is: "Go in by their door; come out by my own." Methods that I have used singly and collectively are these:

1. Get a wedge to pry open the door—a daily newspaper; a radio lecture; stereopticon slides.
2. Keep a bulletin board "alive" at all times.
3. Use maps, plenty of them; and use them constantly.
4. Check students' observation.
5. Co-operate with other departments and co-operate with classes in the department.
6. Reserve book shelves, readily accessible.
7. Stimulate individual research.

Learning to Read

Indispensable to the appreciative reading of literature, and certainly indispensable in the creating of background is the

EDITOR'S NOTE. "Go in by their door, come out by your own." What a great deal of pedagogy is contained in that sentence! We must take the students where we find them, and we must lead them "to the edge of the Infinite and let them for moments gaze into that." This paper, originally read at a meeting of the Kansas College Teachers of English, is even more applicable to high-school conditions and significant for high-school teachers. A well-edited newspaper may serve the English teacher well.

habit of *intelligent reading*. It is difficult for those who "Trailing clouds of college glory" have finally reached the professorial chair, and those who have spent years developing an interest and an ever-increasing curiosity in and appreciation of literature; who have made an intensive study of French, Latin, Spanish; who have spent weeks, months, even years studying comparative literature; who have spent a year, or at least a summer visiting literary shrines—and may I add emphatically, those who *know* their *Bible*—to realize how perfectly *blank* is the background of our college freshmen and sophomores. To the majority of them—(observation has showed me that from 25 per cent to 30 per cent have a near-approach to an adequate background) mythical allusions are truly *myths*; they read haltingly perhaps, over words, sentences, and pages without the least idea of what they are reading. My first rude awakening to this fact came in a high-school freshman class in German. Up to that time I had questioned the well-known charge that Milton's daughters read Greek and Latin to their father without understanding what they read. A boy had for eight years read German in an elementary school; he read beautifully and inflected so perfectly that I never questioned his ability to translate. When I did ask him to translate, he said, "Why, I can't put that into English."

I suspected this in my English classes, and began to realize that they did not *read* literature because they did not understand what they were *seeing*. Experiments proved to me that it was only too true. Freshmen, sophomores, and even upper classmen, cannot *read* ordinary English prose of the twentieth century *intelligently*; then how are they to read *literature* of a hundred years ago, literature of a country foreign to them, and get anything out of it? Perhaps I am too severe, but I think that your own experience will convince you that I have only voiced facts. If I can induce my students to *wish* to read—to read more of an author we have discussed—I feel I have in some small measure succeeded in teaching a survey course in English literature. But primarily I must know that my students are reading *intelligently*.

Arousing Interest

Magazines, periodicals, the daily paper provide an excellent wedge for the opening of the door. Rarely does one scan the *Kansas City Star* without finding a suggestion. The editorial page, in particular, has excellent material. You know better than I do, that few students *think* they have time to read the paper. They are so busy with assignments. Yes, they glance at the headlines or read the serial, but further than that they do not *see*, yet frequently just what one needs appears in the evening paper. Nothing more firmly convinces the young readers that literature is universal, and has a human appeal, than the fact that they see, in a newspaper, a discussion of the

author they are studying — his significance to the present, his method, his theory of poetry, etc. For example, while studying Robert Burns some years ago, we discovered through the pages of the *Kansas City Star*, that there was a Scottish clan in Kansas City, Mo., that Burns's brotherhood of man was a living, vital brotherhood even among twentieth-century Kansas City men. Then the students were interested in discovering for themselves Burns's philosophy of life; in discovering why his philosophy was especially noticeable in his own century, and why people are still interested in it. Though they are not interested in what happened in England a hundred years or more ago; and what was written by a man who has been dead, and out of date, for centuries, they *are* interested in the record of daily life reported in the newspaper. They are surprised to learn that a reporter or an editorial writer really *seems to have* a background of literature.

An interesting, attractive, varied, and *alive* bulletin board in the classroom or department has a surprising effect in stimulating students to *see* and *read*. Calling the attention of the students to the photographs of famous literary shrines, though apparently elementary, is necessary (like the checking of spelling, punctuation, and sentence structure in composition) for truly, students "have eyes and see not" unless someone reminds them and in an unobtrusive way *invites* them to see. Did you ever test your students to see how much they observe? In the Latin-Greek department there are several excellent etchings — the three fates; Aeneas with Crusa, Anchises, and Ascanius, leaving Troy. How many students of literature have been curious enough to examine them and associate them with the numerous references in their readings? Your results will probably be as enlightening as mine have been. Or are my students different?

Maps — Plenty of Them

A globe or a map I borrow from the department of history, we do not possess our own, to convince the class that England is the geographic center of the world; that from all quarters and from all directions came the currents that have influenced literature, the literature of the *Island*. The literary map of England, Ireland, and Wales, we have in the classroom, and use it frequently. This semester, students have volunteered to make their own literary maps to help them locate sites famous in literature.

This geographical background is especially important to show that climatic conditions produced such distinctly different tones in the Anglo-Saxon and in the Middle-English periods. The invasions, if really traced on the map, mean something, and students do not find it so difficult to appreciate the sturdy hardiness of the lines of *Beowulf*, and the medieval touches in the *Canterbury Tales*. (Why must they read the tiresome prologue to the tales when the tales themselves are so fascinating?)

Suddenly, as it were, the door swings back and students *see* that there is a history, a development, and that they to a certain extent can trace the history of England, and through it the history of man in the literature they are too reluctant to read.

Linguistics, I do not stress too strongly, but when such opportunities as Chaucer's use of the word *galosh*, and Shakespeare's use of the word *gossip* (a sponsor in baptism) repeated by Keats in *The Eve of St. Agnes*, occur we do have some moments for the discussion of *semantics*. (Bradley, *The Making of English*; Greenough and Kittredge, *Words and their Ways*; the dictionary; Mencken's, *The American Language*, for comparisons.) Chaucer has too many modern traits that are more interesting to young women; e.g., the young bride of eighteen who *plucks* her eyebrows, etc.

With limited time and overcrowded schedules collateral reading is a problem. Departmental and class co-ordination is necessary, and this I like to begin during the freshman year. By combination of assignments the rhetoric classes can contribute much to the background of literature. On my list of suggested topics for reports and for the first-term papers I have a section of literary topics — which are mostly background-forming; Literary Associations of the English Lakes; the Dark Lady of Shakespeare's Sonnets; Stratford-on-Avon; etc.

Learning the Bible

The classes in rhetoric also help to assist the students to *make* an acquaintance with or renew their acquaintance with the Bible. Early in the term I require, for reference purposes, a survey of the Bible, similar to the one of the dictionary. Last semester while the freshmen were studying the essay one student *discovered* why Burroughs had called a collection of essays *Locusts and Wild Honey* (Burroughs explains in the essays themselves) and even then it was not a spontaneous 30 that responded to "Where did he get the idea?"

We have 60 copies of a students' edition of the Bible on reserve shelves. Our department of religion has a course in New Testament and in liturgy, but as only Catholic students are required to enroll in these classes, many of the students do not avail themselves of the opportunity to learn Scripture for literary purposes. Our literary club has excellently contributed to the formation of background. The club decided, for example, to spend at least one meeting discussing the literature of the Bible, and the influence of the Bible on the literature of England.

The history department often lends valuable assistance by combining term papers, correlating reports, etc. Frequently to students of survey, the fact that the eighteenth century was a period of world revolutions is a *revelation*. Many do not even revert to the declaration of their own independence, much less discover that other revolutions were in progress.

Students, too, have a tendency to "pigeonhole" information so specifically for individual classes, that they feel such information could not, under any stress of circumstances, be carried over into another class. ("I know the answer to this question, but I did not learn it in this class. Will it be all right for me to write it?" *University of Michigan Tests*.)

Books selected for reading to develop background, we reserve on readily accessible shelves, one in the library, and the other in the classroom. At first only the more ambitious students will do additional reading, but even those less inclined will weary of being "left out" of discussions, and will soon begin to *browse* at least. Moody and Lovett, *A History of English Literature*, has as you well know an excellent classified bibliography. We, at present, are using Lieder, Lovett, and Root for texts — suggestions for individual authors but not for background.¹

Before I make an assignment I lecture informally on the period to be presented in the literature to be read; then advisedly, I select an alluring passage. Recently when introducing Pope, I read from the *Rape of the Lock*. What does *rape* mean to most of them? Their use of the term excludes Pope's just enough to make my students (all feminine) curious about the articles on "milady's" dressing table. Even this resulted in several trips to the dictionary, and a deciphering of the figures of speech. The card game, too, was an awakening to bridge enthusiasts.

Designedly I carry several "background books" to class, and usually succeed in discovering volunteers for special reports.

A comparison of Wordsworth's *Michael* with Edwin Mark-

¹Why not Brother Leo's?

ham's recently announced "A Fortune in a Poem" — a quarter of a million for his *The Man with a Hoe* (this also in the *Kansas City Star*) — was a worth-while report.

The announcement of the sale of Pope's villa at Twickenham, and its subsequent transformation into a Benedictine boarding school helped to link the life of the master of the "rocking horse" meter with contemporary life especially in our schools.

The Student's Reaction

At the beginning of a class I frequently ask, "What is your reaction?" No specific questions are asked, but everyone is given an opportunity to present to the class something she has discovered, or to discuss background that has proved especially interesting or helpful to her. Usually every question has come voluntarily from the students themselves. I find that students do more research, and in addition make a more definite effort to express themselves interestingly than if they expected me to lecture or to ask specific questions. They must, of course, read intelligently and interestingly the passages they have selected for presentation to the class.

In the survey course I never assign an isolated author. Deliberately I take time to explain situations, associations, influences, and tendencies, and stimulate students to contribute to the discussion of *background* during the following class meeting. May I add that from the students' point of view the class periods are always too short, and that students do wish to talk. As I revert to my own student days in survey, I recall how few of us were willing to respond; how desperately even I attempted to keep awake while reading Wordsworth. That still occurs to readers of the high priest of nature

— but no one in a 1932-33 class failed to be technocratically impressed by Wordsworth's

Have I not reason to lament
What man has made of man?
(1798, Lines Written in Early Spring)

and with

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sages can.

(Expostulation)

This is almost too *effective* at Saint Mary in the springtime.

The student slowly, gradually, eventually, but certainly comes, with Galsworthy, to the conclusion that "It's one's decent self one can't escape"; unmistakably with Tennyson

He is "a part of all that [he] has met"

and even with Richard Halliburton, inspired by Tennyson's *Ulysses*

... my purpose holds
To strive, to seek, to find, and not to yield.

Once the door is opened, and the student discovers that

Yet all experience is an arch wherethro'
Gleams that untravelled world, whose margin fades
Forever and forever when I move.

he does drink deeply of the fountain of life. He has exploded Milton's theory that all knowledge is a closed circle. He begins to *convince himself* that literature is beauty; is knowledge; is power; that literature, illustrated by the literature of England, is universal and inexhaustible, and that a

"door may open anywhere."

Reading Latin as Latin

Sister M. Paschal, O.S.F.

NO one any longer believes that a knowledge of subject matter alone is adequate preparation for teaching that subject. The fact that a teacher is an excellent reader herself does not qualify her to teach a class of beginners to read. She must know how to teach as well as what to teach. Furthermore, it is not too much to require that her methods of teaching be the latest and best available. We expect as much from men and women in other professions; why not from teachers?

Thirty years ago, beginners were taught to read by the alphabet method, and little outside the alphabet was taught the first year. Today a beginner starts by learning two or three new words each day. At the end of six weeks, he is reading sentences, and at the end of the school year, he has read through several books besides his own text. The difference is due, not to the increase of ability in the child of today, but to the method by which he is taught.

Methods of teaching are not new; they are as old as the languages themselves, but methods, as such, were not formally taught in the schools prior to the advent of teacher's colleges and normal schools. It is true that from the earliest times in Greece and Rome, there were learned treatises on logic, poetry, drama, and philosophy which were guides to all teachers. To mention but two; Quintillian, the greatest of Roman teachers, was the author of several books on reading and writing the Latin language which scholars find pedagogically sound today; Aristotle in his *De Poetica* laid down principles which not only

EDITOR'S NOTE. Here is an enthusiastic presentation of the Latin-order method of teaching Latin, together with some interesting comments on the Classical Investigation and Colometry (arrangement by sense lines). Attention is called especially to the sentence: "The future of Latin in our high schools depends on the efficiency of our Latin teachers," and that means they must really know Latin and be trained in its teaching. The paper was originally presented at the classical section of the Minnesota Education Association at Rochester, Minn., October 24-25, 1935. The author is a teacher of Latin at the College of St. Teresa, Winona, Minn.

were the major influence in the classical school of Pope and Dryden but which have been a guide to later poets. The custom, however, of masters of the ancient schools handing down to their followers their method with their wisdom was ingrained in tradition. Teachers, for the most part, taught as they had been taught, and seldom made an effort to improve on their masters.

Today all that has changed: a knowledge of the latest and most efficient methods of presenting the content in his or her particular field constitutes, or should constitute, an important part in the professional training of every teacher, whether that field be teaching beginners to read the vernacular, or teaching ninth-grade pupils to read Latin.

The latest method of teaching Latin today, the method

recommended by the Minnesota Course of Study, in accordance with the recommendation of the Report of the Classical Investigation Committee, published in 1924, is the functional or Latin-order method. To quote the Report, "We have repeatedly stated our conviction that the primary immediate objective in the teaching of Latin is the progressive development to read and understand Latin. This means training the pupil from the first, to get the thought in the Latin order, and directly from the Latin itself, instead of backwards and indirectly through the translation. This definition of reading has long been generally accepted, at least in theory, and has found expression in the reports of various competent bodies."

Among those bodies referred to, may be mentioned the Committee on College-Entrance Requirements, The Committee of Twelve, published in the proceedings of the Philological Association, and the Committee of Ten of the National Education Association. These authorities do not stress the traditional method of the ancient Romans, which was the direct method and which was certainly efficient, because of the discrepancy between their objectives and ours today. Their ultimate objectives were: first, to read and comprehend Latin; second, to speak and write Latin. Our ultimate objective is merely to read and comprehend Latin. Nor could those bodies consistently, considering the recent change in objectives, recommend the analytical method so long in use in the schools of our country.

Now either the majority of high-school teachers of Latin in our schools are not informed about the functional or Latin-order method, or, having been informed, have found the method impractical. The fact remains, that although the Report of the Classical Investigation Committee revealed to us that 75 per cent of the Latin teachers answering the questionnaire sent out by that Committee, signified their preference for the Latin order, or functional method over the analytical method, after ten years, comparatively few teachers of Latin have introduced the method into their classes. (In a Livy class of 42 members, this semester, not one was acquainted with the method.) And this in the face of the fact that all the new texts in first- and second-year Latin, published since 1924, have been made to conform as closely as possible to the recommendations of the Classical Investigation Committee both in regard to the character as well as the amount of reading material suitable for the introduction of the functional method.

This contradiction of theory and practice on the part of a large group of zealous teachers can only be accounted for in one way. They have tried the method without success. And why? For several reasons, none of which is due to the method itself. First, the teachers, themselves have not been taught by this method in high school. Second, the method was not demonstrated in the teacher-training classes of the college or university which they attended. Third, current articles in our classical journals which favor the method seem in most cases to take a knowledge of teaching procedure on the part of teachers for granted. Fourth, the Classical Leagues of the individual states are not as active as they should be in spreading new methods and helps for teachers, due to poor attendance and general lack of interest. Fifth, high-school teachers do not all read classical publications. They have failed to study the Report of the Classical Investigation Committee as it deserves to be studied. Sixth, as is well known, many educators are prejudiced against the work done by the Classical Investigation Committee which has revived this method. They condemn the whole report as impractical because of a few obvious mistakes. This is to be regretted. The Investigation was made at a

great sacrifice of time and money both on the part of the Committee as well as of the Classical League. It behooves all teachers to take advantage of such information furnished by the Report as will in any way promote progress in our special fields. If teachers are to teach Latin by the functional method, it is needless to say they must first know how to read Latin by this method themselves. It is for this reason that I have chosen this subject for discussion at this meeting, in the hope that the experience of one who has used the method for some time and found it highly practical and all that its advocates claim for it, may add a point, however weak, in favor of its wider adoption in high schools.

When I first began to teach Latin some 25 years ago, I adopted the method of the very excellent teacher who taught me first Latin and Caesar. She used the analytical method—(look first for your subject and predicate, translate them and then fit in the rest of the sentence). I used the same for a number of years for the want of a better, although I realized from the very beginning of my career as a Latin teacher that the method was unnatural, since there was no real practice in reading Latin for comprehension—merely translating. Reading at sight was a misnomer, even though the pupil was familiar with the vocabulary, forms, and syntactical construction involved, since each clause or sentence had first to be arranged in English order before any attempt was made to translate it. This could hardly be named "sight reading" no matter how deftly the procedure was carried out.

With each succeeding class I tried new devices calculated, first, to minimize the labor and time required for preparation on the part of the pupil; second, to promote progressive development of the pupil's ability to read and comprehend Latin. I stressed syntax, English to Latin, and simple conversation in second, third, and even fourth Latin with little perceptible change in the pupil's ability to accomplish the objective sought. Even my best students, after four years of Latin, found difficulty in reading new Latin of high-school grade without previous study and constant recourse to a dictionary.

Meantime, in fairness to the analytical method, I must say my classes learned English grammar and Latin grammar. They painstakingly and, as someone has put it painfully translated the required amount of Latin each day, gave fairly good translations in class, usually passed the state-board examinations, and the majority elected Latin from year to year because they enjoyed it. Yes, some were even enthusiastic—majored in Latin in college and went out into the field as Latin teachers. I can point to them today as men and women who, as a result of their classical training, show a true appreciation of the finer things of life. For lifting up that which is highest in man—the spirit, for inculcating a true appreciation of the worth-while values of life—religion, philosophy, art, and literature, we have no substance for a sound classical training.

Those, then, who have reached the goal need cause us no regret; it is those who, because they find it too difficult, or because the preparation of the day's assignment requires more time than they can reasonably give to it, fall by the wayside after one or two years, that we as advocates of the classics are concerned. To remove these obstacles which close the door of the classics to many a desirable and deserving student, it behooves us as lovers of the classics to take advantage of whatever opportunities are offered to extend our borders. The future of Latin in our high schools depends on the efficiency of the Latin teachers. It should be their aim to equal if not excel all other teachers in pedagogical skill and insight.

To resume my narrative: About twelve years ago, I began

to study the Latin-order method of reading Latin, which at that time was being discussed at the meetings of the Classical Association of Kentucky, in which state I was then teaching. I tried it out in my classes, gradually at first and with only partial success because of my own training, or rather, the lack of it, but to the extent that I realized its possibilities.

I was still floundering at sea for an actual method of procedure, when the Report of the Classical Investigation was published in 1924. The chapter on method left no doubt in my mind as to the efficacy of the Latin-order method in attaining the objectives prescribed. Since that time there has been no end of valuable discussion on the method published in the classical journals, but it is to Prof. Wm. Gardner Hale, who for many years was prominent in classical circles and who himself has published several Latin texts, that we owe the credit of being the first to formulate a set of rules for teaching Latin by this method.

In 1887 Professor Hale published a little book called *The Art of Reading Latin* in which he explains step by step, the procedure of reading and comprehending Latin in the Latin-order without translating. He demonstrates how easily and naturally students can be trained to draw inferences from each word as it comes, in regard to that which may logically follow. The method was at first considered impractical, especially for high school, but as time advanced, it gradually but surely gained ground, the true extent of which was not generally realized until the findings of the Classical Investigation were made known, when, as I have said, it was revealed that the great majority of the Latin teachers reached by the questionnaire believed that Latin should be read in the Latin order.

The book is now fifty years old, but as far as I know, no more logical or tangible procedure for reading Latin has been discovered. Nor could there be, as Professor Hale has, without doubt, discovered the philosopher's stone for reading Latin. Teachers who wish to learn how to attack a Latin sentence in the Latin order, should know this little book. It has been the inspiration, not only of the recommendations of the Classical Investigation but of a good share of all articles written on the method since his day. The book was out of print for some time but it is now available from the publishers of Hale's grammar, the Mentzer Publishing Co., Chicago.

For those who find Professor Hale's explanations tedious, there is an excellent summary, or rather an interpretation of his method by The Reverend Hugh O'Neil, S.J., called *Reading Latin* (The Loyola Press), which is so simple and clear that it might be placed in the hands of the pupils themselves with profit. In *Reading Latin* the author points out the defects in the analytical method, by explaining the correct attitude toward case endings. For instance, in the sentence, "*Regina militi pecuniam dedit*"; the function of the nominative ending of "*Regina*" is not to inform the student that the word "*Regina*" when translated into English belongs first in the sentence, as the analytical method does, but that something is to be said about the person represented by "*Regina*." This puts him in a state of expectancy.

The function of the dative ending of "*militi*" is to inform him that the person represented by "*militi*" is interested in something (this being the generalized functional value of the dative case). What the person represented by "*militi*" is interested in, is a matter for suspended judgment.

The accusative ending of "*pecuniam*" informs him that something has happened to the object represented by "*pecuniam*," and not that it follows the verb when translated into English as the analytical method teaches. His reaction at this point is, "The person represented by '*Regina*' has done some-

thing to the object represented by '*pecuniam*' in which the person represented by '*militi*' is interested or concerned." He meets the verb. "Oh, that clears it up." There flashes before his mind a Roman woman of the better class handing some Roman coins, such as he has seen in museums, to a soldier garbed not in khaki but in the military dress of a Roman soldier.

He has not translated the sentence. He has not thought of the English equivalents of the Latin words. If his teacher requires an English translation (and there should be other methods, at least a part of the time, for testing the pupils' preparation of the day's assignment) that is an entirely different process. He stresses the three distinct processes in the study of a Latin author: reading, translating, and analyzing. They are equally important but in practice they should be kept separate. He next shows how important it is that pupils be taught to recognize at sight typical accusations, such as an accusative case at the beginning of a sentence, or an adjective separated from its noun, and suggests definite reactions for such situations. In fine *Reading Latin* gives a pretty thorough explanation of Professor Hale's method supplemented by some valuable suggestions of the author.

Although the purpose of this paper is to urge a wider use of the functional method rather than to teach the method itself, at the risk of carrying coals to Newcastle, I wish to mention another device which has been of great assistance to me in teaching students to read Latin as it is written, and that device is colometry revived by the Reverend Gilbert Peterson, S.J., of St. Louis University.

A pupil who has been started by the functional method will in his second semester of Latin begin to react to word groups, such as noun and adjective, noun and genitive, prepositional phrases, participial phrases, and even short clauses as he reacted to single words in the beginning. This development should be the immediate aim of the teacher. At this stage colometry will assist the pupil to think in larger word groups.

Colometry, as the author tells us, is the arrangement of a Latin text in longer or shorter thought units called "sense lines," each unit occupying a separate line on the page. Grammatical subordination is made prominent by the use of indentation.

A Latin or Greek sentence or period, as we know, was made up of longer or shorter units called colon and comma, respectively. The norm on which this division was based is not clear; whether it was emotion, symmetry of structure, rhythm, or syntax, will always remain a matter for discussion. The author, while admitting that each of the foregoing qualities may have been an influence, thinks that in the main the norm of division was syntax. At least it is most suited to his purpose.

Ancient rhetoricians, the author tells us, made use of colometry in the classroom. St. Jerome states that in his time, colometry was familiar to all from its use in the poetical books of the Old Testament and from editions of Demosthenes and Cicero prepared by the rhetoricians.

The advantages of the "sense line" text are evident:

First, it presents the text, not in a solid block but thought unit by thought unit.

Second, the use of a separate line for each thought unit assists the student in visualizing each thought as it appears.

Third, indentation brings out the independent portions conspicuously.

Texts of Caesar's Commentaries and of Cicero's Orations, arranged in "sense lines" are I believe, available for high-school Latin classes. In college Latin, it is only necessary to acquaint the students with the method. They will make their

own "sense lines" and when they have become colon and comma conscious, the long involved sentences ahead no longer loom up so formidably.

In conclusion: I hope I have made it clear that I believe that Latin can be taught successfully by the analytical method, either alone or in combination with other methods. It has been done in the past and will continue to be done, but, if

there is a method which facilitates the teaching of Latin in requiring less time and labor on the part of the pupil, and which enables him to read Latin of his grade at sight earlier in his Latin courses, may it not be the means of placing Latin on a surer foundation in our high schools and perhaps eventually prevent high-school Latin from going the way of high-school Greek?

Character Training Through Religious Teaching

Mother Elizabeth F. Fox, r.c.

WE hear much today about character education.* Our public-school system eliminated religion from its course of study, but now it has found that something is sorely lacking, and introduced character training to supply the deficiency. However, we as Catholics know that character training and character building cannot be separated from religious training. We know that the principles of Christ are the great animating force for the mind. We know that the will acts upon and chooses as good what the mind perceives as true. Our duty and our opportunity as teachers of religion is, then, to bring Christ's principles to the mind of the little child in such a way that the mind really grasps the truth in the fullest possible manner that the mental age of the child will allow.

This means that our presentation of dogma must be slow and painstaking. We must make the child think. He must grow day by day in power to think clearly and accurately. For accuracy in thinking must be demanded. No slovenly habits should be permitted. Only the child's best should be accepted — *his* best, not his neighbors'.

To bring about this careful, slow learning, dogma should be developed with the child in accordance with reasoning processes (and the little child reasons inductively). Furthermore, his learning should be progressive. He should build a closely correlated, well-articulated whole, step by step, slowly and carefully.

Why this rush? Growth is always slow and hurry and lack

of development in order to cover more ground does not deepen knowledge or character, nor does it bring power. But our training does not stop with knowledge. When the child's intellect has perceived the truth of dogma, then we must help him to see its application to life. If our presentation has helped him to know dogma fully, knowing it as truth, his will will love it as good and he will want to live it. We help him to see how he can live it — and here again we must demand the best and recognize individual differences.

The greatest factor to assist us in this tremendous work is divine grace which acts upon the mind and the will turning them toward God. The child must be taught very early of the power of grace and the ways to grow in grace.

Our opportunity is tremendous but the danger of mediocrity is great. Memorizing dogma without understanding it will not train character. Dogma must be understood before it can be loved. It must be understood before it becomes a weapon for holding our faith or defending it against godless propaganda.

We have the duty today of training the minds and wills of our children to know Christ's truth so that they see clearly the error of the false systems around them. We must help them to strengthen their wills so that they will choose correctly when faced by conflicting views; and the biggest factor outside of divine grace is training children to think dogma, to know dogma, so that they can love dogma and live a Christian life according to this dogma.

*Paper read at the National Catechetical Congress, New York City, October 3-6, 1936.



ST. MARY'S COLLEGE CHAPEL
ST. MARY'S COLLEGE, CALIF.

The Liturgical Year

Rev. P. Henry, S.M.

EPIPHANY

DURING Advent the Church has endeavored to prepare the Christian world for the coming of Christ: Christ came and was adored by her in the stable of Bethlehem. During Christmastide she has been concerned with His love for her, and her love for Him. Jesus came to bring peace and eternal happiness to men of good will. He is the light of the world, and His light must dispel the darkness of paganism and of sin. Hence, on January 6, through the Feast of the Epiphany she wants to propose, to the worship of the world, the Child of Bethlehem: true God of true God, as well as true man of true man. Further lessons will have to be taught, further truths will have to be proclaimed: those lessons and truths will be broadcast through other feasts.

"Epiphany" means "manifestation on manifestation." This feast has also been called "Theophany"; that is, "manifestation of God"; *Festum trium Regum*, the Feast of the three Kings; the Twelfth Day.

It was celebrated first in the East, particularly in Egypt. Emphasis was laid upon Christ's baptism in the Jordan, by John the Baptist. According to the testimony of St. Clement of Alexandria (+ 215): "the followers of Basilides (one of the earliest Alexandrian Gnostics; taught about 120-140) celebrate the day of the baptism of our Lord, spending the previous night in readings. And they say that it was the fifteenth of the month of Tyli, of the fifteenth year of Tiberius Caesar. And some say that it was observed the eleventh of the same month." Those dates would coincide with the tenth and the sixth of January.

In Jerusalem this feast referred mostly to the birth of our Saviour at Bethlehem. The ceremonies lasted eight days. Processions took place daily: to Bethlehem, to Mt. Olivet, to the house of Lazarus at Bethania, to various churches.

Rome and the West adopted this feast later on, and only when the Feast of the Nativity was well established. The calendar of Philocalus, compiled in 354 by a Christian anxious for all sorts of chronological information, mentions the names of a number of martyrs honored in Rome, also the fixed Feast of the Nativity of our Lord, the Feast of St. Peter's chair, but not the Epiphany. St. Jerome (+ 420) tells us that it is through the baptism of our Lord in the Jordan and the opening of the heavens that the *Dies Epiphaniarum* is venerable, but not through the birth of Jesus in the flesh: On that day far from manifesting His divine power, He remained hidden, *absconditus est et non apparuit*. In the course of the sixth century this feast became universal. The Councils of Orleans in 541, and of Auxerre in 578, prescribed that the date of the following Easter Sunday be announced to the people on that day.

The Introit of the Mass for Epiphany states the mystery: "Behold the Lord the Ruler is come, and a Kingdom is in His hand, and power, and dominion." The Lesson (Isa. 60: 1-6) shows forth the development of this kingdom: "lift up thy eyes round about and see . . . , thy sons shall come from afar, and thy daughters shall rise up at thy side . . . the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee." The Gospel (Matt. 2: 1-12) concentrates upon the coming of the Wise Men, their interview with Herod, the star, the adoration of the Child: "Opening their treasures they offered Him gifts; gold, frankincense, and myrrh."

The Church on this day keeps the anniversary of three manifestations of the divinity of our Lord: at Bethlehem to the Magi, and incidentally to the Gentiles; in the Jordan valley, to John the Baptist and the Jewish people; at Cana in Galilee, to the Apostles and indirectly to the Church. St. Augustine mentions a fourth manifestation: January 6 was the day of the miraculous multiplication of the five loaves in the desert. Nevertheless in the Missal the Church insists particularly on the adoration of the Magi. On

the octave day she commemorates the baptism of our Lord in the Jordan; on the second Sunday following the feast, the miracle at Cana.

Concerning the Magi we know definitely what St. Matthew narrates and no more. Thus it is established that "there came wise men from the East" (Matt. 2: 1); that they asked Herod "where is He that is born King of the Jews?" (Matt. 2: 2); that, at last, having been directed by him to go to Bethlehem (Matt. 2: 8), they were led by the star to the place where the Child was (Matt. 2: 9); that "entering into the house they found the Child with Mary His mother, and falling down they adored Him, and opening their treasures they offered Him gifts, gold, frankincense, and myrrh" (Matt. 2: 11). The belief that they were three in number comes from a tradition founded on paintings in the catacombs. Although the Church applies to them in her liturgy the words of Psalm 71 (verses 10, 11): "the kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts, and all the kings of the earth shall adore Him," none of the Fathers holds the Magi to have been kings. It is more likely that they belonged to the sacred caste of the Medes which provided priests for Persia, and that they were men of learning, influence, wealth, and piety. According to popular tradition, one of them came from Chaldea, another from Arabia, and the third from Ethiopia; Melchior, who offered gold, is represented as an elderly man; Gaspar, who gave frankincense, as a young man; and Balthazar, who brought myrrh, is supposed to have belonged to a darker race.

There is a difficulty concerning the time when the Wise Men came to adore our Lord. St. Luke (Luke 2: 22-39) states that after the Presentation of our Lord in the Temple, which took place forty days after the Nativity, the holy family returned into Galilee to their city of Nazareth. St. Matthew (Matt. 2: 13) tells us that, immediately after the departure of the Magi from Bethlehem, an angel of the Lord appeared in sleep to Joseph commanding him to take the Child and His mother to Egypt. Joseph, Mary, and Jesus left Bethlehem that very night. It is probable that the holy family, after a stay of a few months, or of a year, at Nazareth, following the Presentation, returned to Bethlehem — with the intention, some think, of settling there. In the course of the return to this township, the three kings came.

On the Sunday during the octave, which is thus the first Sunday after Epiphany, the Church keeps the Feast of the Holy Family. The Epistle and Gospel of the first Sunday are incorporated into the Mass of the feast. In the Epistle (Col. 3: 12-17) the Church draws our attention to those gifts of Christ so necessary to the welfare of the home: "Above all things have charity, which is the bond of perfection, and let the peace of Christ rejoice in your hearts." The Gospel (Luke 2: 49) takes us somewhat further along in the progress of the life of the Child Jesus. He is now twelve years old. He has been taken to Jerusalem and lost. Mary and Joseph, after a search of three days, find Him in the Temple, teaching the doctors. He reminds them, and us, of His mission: "How is it that you sought Me? Did you not know that I must be about My Father's business?"

Public devotion to the Holy Family is quite recent. It goes back only to the seventeenth century, when a congregation of nuns was founded under that patronage in 1636 by Françoise de Blosset, a zealous collaborator of St. Vincent de Paul. Its aim was to care for the poor and sick, to provide free schools for young girls; and to train teachers for country districts. In 1844, a layman, Henri Belletable, an officer in the engineer's corps at Liege, Belgium, established a society under that title. The bishop of the diocese erected it into a confraternity. That layman intended to improve the social, and particularly the moral status of the workingmen with whom he came in contact. Leo XIII wished that all Christian homes should be consecrated to the

Holy Family. Benedict XV extended that feast to the whole Church.

The devotion places before the fathers of families the example of St. Joseph, the watchful head and provider of the Holy Family. It reminds wives and mothers of Mary's love for her husband, Child, and home, as well as of her faith and modesty. It teaches children to cherish and obey their father and mother, after the example of the Child Jesus. The poverty of the Holy Family shows forth that virtue is superior to wealth. The dignity of labor is well established by the fact that Joseph, Mary, and later on Jesus, were workers; Mary did the housework, and Joseph, assisted by Jesus, worked at his trade.

This feast, together with the octave day of the Epiphany, and the mention of the baptism of our Lord in the Jordan, brings to a close, by a gradual process, the feasts connected with the childhood of Jesus, as well as with His hidden life at Nazareth.

Epiphany is a fixed feast, always kept on January 6; Easter is a movable feast. It follows that the number of Sundays between Epiphany and Septuagesima, nine weeks before Easter, varies from year to year. There may be only one Sunday, and this the one during the octave, between those two feasts, or there may be any number up to six. Violet vestments, denoting penance, were worn at the altar during Advent; white vestments, in honor of our Lord, were used during the festive seasons of Christmas and of Epiphany; and now green succeeds in due order. Green, the color of verdant spring is the color of hope; the Church hopes that we are going to be loyal to her, and our own eternal life.

On the first Sunday after Epiphany (also the feast of the Holy Family), the Church exhorts her children to present their bodies a loving sacrifice, holy, pleasing unto God, their reasonable service (Rom. 12: 1-5). She reminds them that their business is their Father's business: "Did you not know that I must be about My Father's business?" (Luke 2: 42-52.)

We must attend to our Father's business, the Church tells us on the second Sunday. We do this by making good use of the various gifts received from God, and by the continuous and consistent exercise of a thorough Christian life, accompanied by prayer (Rom. 12: 6-16). Loyalty binds us to God. Christ has manifested His glory in diverse circumstances, at Cana among others. Together with His disciples we believe in Him (John 2: 1-11). This Gospel draws our thoughts to the subject of Christian marriage.

In this life of constant loyalty (third Sunday) we find help and consolation in leaving all things in the hands of God, and in conforming to His holy will: "Brethren, be not wise in your own conceits" (Rom. 12: 16-21). We are unworthy of experiencing His kindness; however His mercy is greater than our unworthiness. "I will: be thou made clean," said Jesus to the leper. The centurion prayed: "Lord, I am not worthy that Thou shouldst enter under my roof, but only say the word and my servant shall be healed" (Matt. 8: 1-13) — a reminder of the sacraments of penance and of Holy Eucharist.

This loyalty (fourth Sunday) requires that we should "owe no man anything, but to love one another" (Rom. 13: 8-10). Love for our neighbor causes many storms to arise within us, frail, corrupted by original sin. Why should we be fearful? Jesus "commanded the winds and the sea, and there came a great calm" (Matt. 8: 23-27). He can issue His commands and restore calm to our souls. The virtue of justice — paying one's lawful debts — and the virtue of hope are inculcated in those two lessons.

Therefore a thorough Christian life (fifth Sunday) is quite within our reach. Whatever we do, in word and in work, we can do in the name of Jesus, giving thanks to God and the Father by Him (Col. 3: 12-17). Our works may not be perfect as yet; no little of human frailty may at times be mixed with our good works. We must ask God that He may cleanse us of our iniquities. Good men and evil abound in the harvest field of the world. Of the latter it is written: "I will say to the reapers: gather first the cockle, and bind it into bundles to burn, but the wheat gather up into My barn" (Matt. 13: 24-30). He allows the wicked to exist either that they may be converted, or at least that they may exercise the virtue of the just; His day will come. Many lessons can here

be drawn such as the need of good works, the problem of evil, and the like.

The sixth Sunday contains words of encouragement. "We give thanks to God always for you all . . . you became followers of us, and of the Lord . . . you were made a pattern to all that believe . . . from you was spread abroad the word of the Lord" (1 Thess. 1: 2-10). Then follow the parables of the grain of mustard seed, and of the leaven. The latter is an image of a living faith permeating the whole soul, spreading its influence to assist the just to persevere, the wicked to return to God, the unbeliever to be converted. Of the tiny mustard seed we are told: "When it grows up it is greater than all herbs, and cometh a tree, so that the birds of the air come and dwell in the branches thereof" (Matt. 13: 31-35). Such is to be the growth of Christ's Church.

SEPTUAGESIMA — SHROVE TUESDAY

The time of Septuagesima provides a period of transition between the rejoicings of Christmastide and the penances of Lent. Septuagesima, the "Seventieth," reminds us of the seventy years of captivity in Babylon. Incidentally, since the average life is "threescore and ten years" (Ps. 89: 10), it places before us the fact of our captivity on earth: *Ad te clamamus, exules filii Evae*, "to thee do we cry, poor banished children of Eve." In accordance with that spirit of sorrow in captivity, from Septuagesima Sunday until Holy Saturday, the *Gloria in Excelsis* and the *Te Deum* are not said whenever the Church keeps the feast of the day, although they are recited on saints' days and festival days; the *alleluia* is replaced by the *Laus tibi Christe*; a tract is added to the gradual, even on saints' days; the words of dismissal, at the end of Mass, are no longer *Ite Missa est* but *Benedicamus Domino*, which are, after all, more in the nature of an invitation to further prayer. *Lauds* and *Prime* are somewhat longer, although the shorter form of "prayers" is retained until Ash Wednesday when the longer one is used: *preces feriales*. Violet, the color of penance, is the color of the Mass vestments. "You shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy" (John 16: 20).

Septuagesima Sunday is for the Greeks the "Sunday of the Prodigal." Their Gospel is the Biblical story of the prodigal son, a most appropriate invitation to enter into the spirit of penance. Our Epistle (1 Cor. 9: 24-27; and 10: 1-5) places the genuine lenten dispositions before us: "Brethren, know you not that they that run in the race, all run indeed, but one receiveth the prize. . . . Every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown; but we an incorruptible one." This exhortation is developed more fully in the Gospel (Matt. 20: 1-16). The householder seeks laborers at all hours of the working day. An image of the Lord requiring true servants at all ages of the world, and particularly in these latter days: the eleventh hour. Human life has also an eleventh hour.

Sexagesima was named by the Greeks *Dominica carnisprivi*. On this day they began to abstain from fleshmeat. The Epistle (2 Cor. 11: 19-33; and 12: 1-9) insists on the worth of tribulations, sufferings, and various crosses attached to the Christian life: their reward is heaven through the grace of God. Faith, which makes possible the glorious folly of the cross, comes to us by hearing. Hence, the sower went out to sow his seed (Luke 8: 4-15), and "some fell upon good ground, and being sprung up yielded fruit a hundredfold. . . . The parable is this: the seed is the word of God." Lengthy and numerous sermons were part of the original lenten diet.

Other names for Quinquagesima Sunday are *Dominica carnis privium!* *ad carnes tollendas, ingressus jejunii*. Lent is now quite near. The Epistle (1 Cor. 13: 1-13) is intended to warn Catholics against false and vain devotions, and to show them how to love God in deed and in truth through neighborly charity, in God and for God. The Gospel (Luke 18: 31-43) is a reminder of the forthcoming passion of our Lord — "they will put Him to death" — as well as of the faith and hope of the blind man, whose appeal ought to be our own: "Lord, that I may see!" We must be

ready to join in the sufferings of our Lord and in the sorrows of the Church.

Quinquagesima Sunday, together with the Monday and Tuesday following, have been called Shrovetide; that is, confession time; "Shrove" from the verb "to shrive; that is, to hear confessions." We read the following in an English book going back to about A.D. 1000: "In the week immediately before Lent, every one shall go to his confessor and confess his deeds, and the confessor shall so shrive him, as he then may hear from his deeds what he is to do in the way of penance." The English custom of eating pancakes on Shrove Tuesday was, no doubt, suggested by the need of using up eggs and fat, which were, originally at least, prohibited articles of food during Lent.

In parts of Europe the Monday and Tuesday before Lent are known as "carnival days," and Shrove Tuesday is *le Mardi gras*. "Carnival" is derived from "*carnem levare*"; that is, to take away the flesh." Unfortunately those two days from days of penance and piety have degenerated into days of amusement, license, and good cheer. To check these excesses Pope Benedict XIV by the constitution *Inter Cetera* of January 1, 1748, recommended that the adoration of the *Forty Hours* should take place on those two

particular days, and granted a plenary indulgence to those who took part in it.

This devotion seems to have originated in the diocese of Milan in 1537, the year before St. Charles Borromeo was born, and was kept from church to church throughout the year. Its purpose was set forth in a bull of Paul III, about 1539: "to appease the anger of God provoked by the offenses of Christians, and in order to bring to nought the efforts and machinations of the Turks, who are pressing forward to the destruction of Christendom."

Today this devotion is world-wide and its purpose threefold: namely, to appease God's anger provoked by so many sins both of believers and unbelievers, to bring to nought the efforts of so many enemies of the Church working for the destruction of Christianity, to pray for peace and concord among the nations. It is also called *quarant ore* or *quarantore* and consists of continuous prayer made for some forty hours before the Blessed Sacrament exposed. A period of forty hours has been selected, probably due to the fact that the body of Christ remained for about this length of time in the tomb, and also because in the Middle Ages the Blessed Sacrament remained for forty hours in the sepulcher, on the altar, during Holy Week.

Hymns from the Breviary

THE CIRCUMCISION

*Felix dies quam proprio*¹

O happy day, when first was poured
The Blood of our redeeming Lord!
O happy day, when first began
His sufferings for sinful man!

Just entered on th's world of woe,
His Blood already learned to flow;
His future death was thus expressed,
And thus His early love confessed.

From heaven descending to fulfill
The mandates of His Father's will,
E'en now behold the vict'm lie,
The Lamb of God, prepared to die!

Lord, circumcise² our hearts we pray,
Our fleshly natures purge away;
Thy name, Thy likeness may they bear:
Yea, stamp Thy holy image there!

O Lord, the Virgin-born, to Thee
Eternal praise and glory be,
Whom with the Father we adore,
And Holy Ghost forevermore.

THE HOLY NAME OF JESUS

*Jesu, dulcis memoria*³

Vespers

Jesu, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those that seek!

But what to those who find? Ah! this
Nor tongue nor pen can show;
The love of Jesus! what it is
None but His loved ones know.

Jesu, our only joy be Thou,
As Thou our prize wilt be;
Jesu, be Thou our glory now,
And through eternity.

Jesu, Rex admirabilis
Matins

O Jesu, King most wonderful,
Thou Conqueror renowned,
Thou sweetness ineffable
In whom all joys are found!

When once thou v'sitest the heart,
Thou truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesu, light of all below,
Thou fount of life and fire,
Surpassing all the joys we know,
And all we can desire:

May every heart confess Thy Name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

¹This hymn was written by the Abbé Besnault (d. 1724), and appeared as the Matins hymn in the Paris Breviary in 1736. It has been honored by several translations. The one given above by John Chandler, one of the earliest and most successful of modern translators of Latin hymns.

²Circumcision in the O'd Law was a figure of Baptism in the New. In accordance with the Law all male children were circumcised on the eighth day after their birth. It was required of all adults who embraced the Jewish faith.

³The three hymns for the Feast of the Holy Name were written by St. Bernard (1091-1153). The translation is by Father Caswall. The complete hymn contains fifty

Thee may our tongues forever bless,
Thee may we love alone;
And ever in our lives express
The image of Thine own.

Jesu, decus angelicum
Lauds

O Jesu, Thou the beauty art
Of Angel-worlds above;
Thy name is music to the heart,
Enchanting it with love.

Celestial sweetness unalloyed!
Who eat Thee hunger still;
Who drink of Thee still feel a void,
Which nought but Thou canst fill.

O my sweet Jesu! hear the sighs
Which unto Thee I send;
To Thee mine inmost spirit cries,
My being's hope and end!

Stay with us Lord, and with Thy light
Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

O Jesu, spotless virgin-flower!
Our life and joy! to Thee
Be praise, beatitude, and power
Through all eternity.

stanzas, all of which have been translated with equal felicity by Father Caswall. They are published in his *Hymns and Poems*. This hymn is regarded as one of the great hymns of the Middle Ages. In a sense the English translation given above is unique. In the translation of liturgical hymns it is a truism that the translation is always inferior to the original. Father Caswall's translation comes very close to being an exception to this rule. It contains all the "honed sweetness" of the original. The hymns require no comment. Another Catholic translator, Robert Campbell, has also made a beautiful translation of these hymns.

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Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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New Year's Resolutions

In our September issue we suggested that we should make our resolutions at the beginning of the school year. That was certainly a more appropriate time so far as our professional work is concerned than New Year's Day. But here is New Year's again and our thoughts run again to resolutions.

Instead of merely making some new resolutions, why not return to the old ones we made in September. They were:

I shall try to encourage and bring out the best that is in every child who comes under my influence.

I shall not nag — or be sarcastic — or use ridicule.

I shall co-operate with the other teachers, the superior, and the pastor for the physical, intellectual, and spiritual welfare of the children.

I shall build up respect in the child for the parents, and in the parents for the child.

I shall try to be to the children in love and service truly a guardian angel.

I shall make every effort to make religion a living force in the life of the child, and I shall not neglect the preparation, particularly, of the lesson in religion.

I shall not bluff in any subject.

I shall not call any child names.

I shall always try to build up the child's self-respect and faith in himself.

I shall be conscious of the fact that I serve God by serving these children whom He loves so much.

How have we kept the promise or hope with which we started the new school year? Shall we resolve anew those resolutions which we have not kept or where we have faltered? Shall we add some new ones?

I shall go to class every day well prepared.

I shall try to find for every child who seems discouraged, or who has never had an opportunity to shine, at least one opportunity to shine as a star in the class.

I shall try to understand the difficulties, the problems, and the obstructions of the children in their out-of-school life.

I shall always remember Christ's words, "Suffer little children to come to Me for of such is the Kingdom of Heaven."

— E. A. F.

A Striking Statement

There is an increasing realism in facing the problems which confront Catholics in their express determination to provide a Catholic education for Catholic children. The problems which confront Catholics become more difficult as public education provides freely (including free textbooks as well as free tuition and, in rural areas, free transportation) a wide ranging education in its scope and in its duration.

Rev. Dr. George Johnson, the very competent Secretary-General of the National Catholic Educational Association, after noting his belief that compulsory education would extend to twenty years and general education would include the junior college, makes this very significant statement in the *Journal of Religious Education*:

"Now it stands to reason that the Catholic Church in the United States with its meager resources cannot provide all of the educational opportunities — academic, vocational, and recreational — that the State will put at the disposal of American youth. The nature of the secondary education that we Catholics are to conduct in the future is something that needs prayerful definition. No doubt we shall be forced by circumstances to confine ourselves rather largely to an academic form of education suited to those who have better than average intellectual ability."

Certainly some such decision will have to be made, and in its wake will follow a whole series of practical problems. One such problem is the very difficult problem of the continuation of the great majority of Catholics of adolescent age who will not be in Catholic schools. The obligation will remain to teach the Gospel to every creature and particularly to all those of the household of the Faith.

In the light of such a tremendous decision we see the folly about us of the multiplication of Catholic colleges making almost inevitable not only the mediocrity of our colleges but of our whole educational system. — E. A. F.

Shall We Merely Quote the Encyclicals or Study Them?

We have been struck in listening to speeches discussing certain of the papal encyclicals how completely the quotation from the encyclical settled practical questions. This has been true, too, in more formal "discussions." The fact too often is that the encyclicals have been quoted, but they have not been discussed.

One must be struck by the variety of practical proposals the encyclicals are made to sustain. In this connection we read with interest Msgr. John A. Ryan's letter in the *Commonweal* (November 6) which says:

"Since the delivery of my radio speech, the Catholic opponents of Father Coughlin have experienced a great sense of relief. They realize that Father Coughlin's economic theories and proposals have no positive support in the encyclicals of Leo and Pius or in any other authoritative course."

Wonder is often expressed by many Catholics about economic proposals presumably promulgated by the Pope made by other of the Catholic publicists.

Obviously it is not enough to settle all questions by merely quoting the encyclicals. They must be explained and interpreted. Their application to specific social situations is not a matter for any Tom, Dick, or Harry to make, but requires both real knowledge and genuine insight. What is needed for

the general Catholic population is not merely a text, but an explanation.

I picked up with a great deal of interest the English translation of Oswald Von Nell-Breuning's *Reorganization of the Social Economy*. In the introduction are two significant sentences pertinent to this discussion. The first is:

"The fruits of the encyclical in the field of social philosophy and moral theology are so abundant, and the impetus and stimulation for research so great, that scientific investigation of the encyclical will find sufficient work for many years, perhaps for decades, to come."

This is a point that needs to be reiterated over and over again for all persons clerical or lay, who undertake public discussion of the "reconstruction of the social order" based on the encyclical.

The second sentence applies to a particular problem but it is a point which, although often repeated, is nevertheless overlooked. The sentence is:

"The deciding factor [for this book] is that the encyclical purposely restricts itself to discussing the principles of a vocational order of society and economics, but carefully avoids entering into the description of a functional order in the concrete."

The author thinks it more imperative to restrict himself in his more than four hundred pages to the study of principles because, for one reason, of the space limitation. How anemic, then, must be the "thumbnail sketches" which we have had before Holy Name Societies, in women's clubs, and other social and cultural organizations!

Our special interest now is that we ought to acquaint our Catholic children at least on the junior-high-school level with the elementary facts about our social and economic order, and lay the foundation for the application of moral principles to them. This is a feasible program. The idea of such a course should not be rejected because there may be no such course in the public schools. There is ample pedagogical justification for such a course. There is social justification. And there is religious justification.

With such an intelligent supporting public opinion as could be developed in this way, the encyclicals would not be sterile, but would be "alive and at work in the world." — E. A. F.

Doctrinal Background for Teachers of the Catechism

The Catechetical Congress recently held in New York gave major consideration to the problem of the doctrinal backgrounds for the teachers of Catechism. A series of papers was read which gave the doctrinal background needed for teaching the Creed, the Commandments, the Sacraments, and prayer. The basic paper outlining the general problem, whose points we wish to re-emphasize, was prepared by the distinguished Archbishop of Cincinnati, the Most Reverend John T. McNicholas.

The problem which the Congress faced was at least as old as the *Catechism of the Council of Trent for Parish Priests*. The nature of the work is thus explained in the introduction which accompanies the *Catechism*.

"The Fathers, therefore, of the General Council of Trent, anxious to apply some healing remedy to so great and pernicious an evil, were not satisfied with having decided the more important points of Catholic doctrine against the heresies of our times, but deemed it further necessary to issue, for the instruction of the faithful in the very rudiments of faith, a form and method to be followed in all churches by those to whom are lawfully entrusted the duties of pastor and teacher."

Fortunately today the conditions which made it necessary to issue the Roman Catechism do not exist, and as Archbishop McNicholas says, the priests by virtue of their "studies, learn-

ing, and office" do have the essential background. But any catechist today can probably find no better "doctrinal background" for her instruction than this truly wonderful book. It may be said, however, that it is not a "catechism" in form, but it is in an altogether admirable summary of doctrine.

The Archbishop makes an excellent suggestion that those who act in a subordinate capacity in the teaching of catechism — Sisters, Brothers, and lay persons — should be classified. The needs of the Church for the "white harvest" is great and manifold. We should organize the "reserves" of the Church for this work and prepare them for the *specific* work they are to do.

We have heretofore made a suggestion along this line which may be repeated. It was that we might borrow the technique of the London Evidence Guild in training its workers. Each worker is trained to discuss a particular topic, and is given first the doctrinal background, and then trained in the public discussion of that particular subject. Such a person discusses no other subject. If another subject is to be discussed, the person goes back for training and is permitted to speak only after training and trial and the approval of the director.

In the Catechetics why shouldn't we have some such units or groups of units as:

- Training for Confession
- Training for Communion
- Training for Confirmation
- Training for Life in a Group (Adolescence)
- Training for Marriage (ordinarily by a priest)
- Training for Industrial Life

Persons adequately trained specifically for these units by competent priest teachers and available for local clubs, and parochial groups and groups in schools and colleges would make Catholic action a real force in permeating America with spiritual Catholicism. — E. A. F.

A National Reminder

It was a happy inspiration of Bishop Noll, of Fort Wayne, to sponsor the placing of a statue of Christ in the national capital. All are invited to contribute to this worthy enterprise, and it is to be an expression of the Catholics' love of country and love of God.

What a finely appropriate reminder this will be of the supreme ends of life which government is to serve!

What a reminder of the spirit that government should manifest in its service to all of God's children here in the United States!

What a reminder to the public servants in Washington that the "greatest among you shall be servant to you all!"

What a reminder that in the service of man often supreme sacrifice, even of the best and highest, is often the necessary condition of the service! — E. A. F.

A Social-Science Number

We are planning to publish in April a number of the CATHOLIC SCHOOL JOURNAL which will emphasize the teaching of the social sciences. In the normal processes of contributions, very few come in on this subject. We are anxious to emphasize this subject in the Catholic school curriculum because of its increasing importance in the world and because of the tremendous conflict in principles that exist in the contemporary discussion. We should, therefore, welcome articles on this subject or practical aids. We should be glad also to hear from our readers what topics they would like to have discussed in this number. — E. A. F.

Practical Aids for the Teacher

Liquid Measure in the Third Grade

Sister M. Irene, R.S.M.

The following story method is an effective one for teaching the relations of the pint to the quart and the quart to the gallon. The children can cut the bottles and the can from oaktag and draw in the features. The teacher can make a set drawing the features with India ink.

The Teacher's Story

One cool autumn morning the milkman had stopped his truck on a side street in Number Town. As he put the empty racks back into his truck, he noticed little Peggy and Peter Pint (hold up cardboard pint bottles).

"Why," he said, "here are two extra pints of milk." He put them on the sidewalk until he had fixed all the empty racks. And what do you think! He forgot to put them back and started his truck leaving them standing there on the street. Oh! how lonely and frightened they were.

"Don't cry, Peggy," said brave Peter, "we'll walk back to the dairy."

So they started off. After a while they heard footsteps behind them, running, oh! so fast. Who was it but Danny Dog. He wanted those little Pint twins for his breakfast.

"Run, Peggy, run," said Peter.

How they ran! But Danny Dog kept getting closer and closer and closer. Just then they saw four quart bottles on a doorstep. These were the Quart children. They were bigger than Peter and Peggy Pint.

As they got near the steps one of the Quart boys cried, "Jump into me, I'm empty." So in jumped Peggy with Peter after her and they just fit exactly because two pints make one quart. Quantie Quart popped on his cover just as Danny Dog came running up the steps and the two little Pints were saved. But they weren't pints any longer, now they were one quart.

The four quart children (hold up the four quarts) stood on the doorstep waiting for the house mother to take them in. They felt very

naughty that morning. After a while Queenie Quart said.

"Let's go for a walk and let house mother wait for us."

They agreed, and off the four Quart children started. But they had gone only a little

way when they heard a great gruff voice behind them, and before they could run a step, Giant Gallon (hold up gallon) picked up the four naughty Quarts and drank up every bit of them. Then Giant Gallon was filled right up because four quarts make a gallon. Then Giant Gallon went back to his cave in a hill outside Number Town, until he should get hungry again and find four more naughty Quarts for his breakfast.

Aids in Teaching English in the Eighth Grade

By S. S. J.

The first requisite in the successful teaching of English is to desire it. Not with a kind of lackadaisical sort of wish that one's pupils learn to speak and write correct English—every teacher wants this even for merely selfish motives—but with an intense desire to create in the minds of the pupils the ambition to excel in the expression of their thoughts in good English, and above all to want to write; and in order to reach this much-desired goal we must have variety. "Variety is the spice of life," and it is also the spice of successful composition work in the classroom. Variety of subjects, and variety of methods in teaching these subjects. This cultivation of the spirit of ambition to write should have been started in the lower grades, but if it has not been done it is not too late to cultivate the soil and plant the seeds that, God willing, will develop into sturdy blossoming and fruitful trees in the field of Catholic literature.

We should aim high, yet know that, seldom or never, we shall have them reach to the attainment we have set for them, for English composition is a prolific means for training the moral character, cultivating a love for the beautiful things in nature, and an admiration for great and noble people.

Here are a few ways and means that have been remarkably successful in bringing about this "liking for composing."

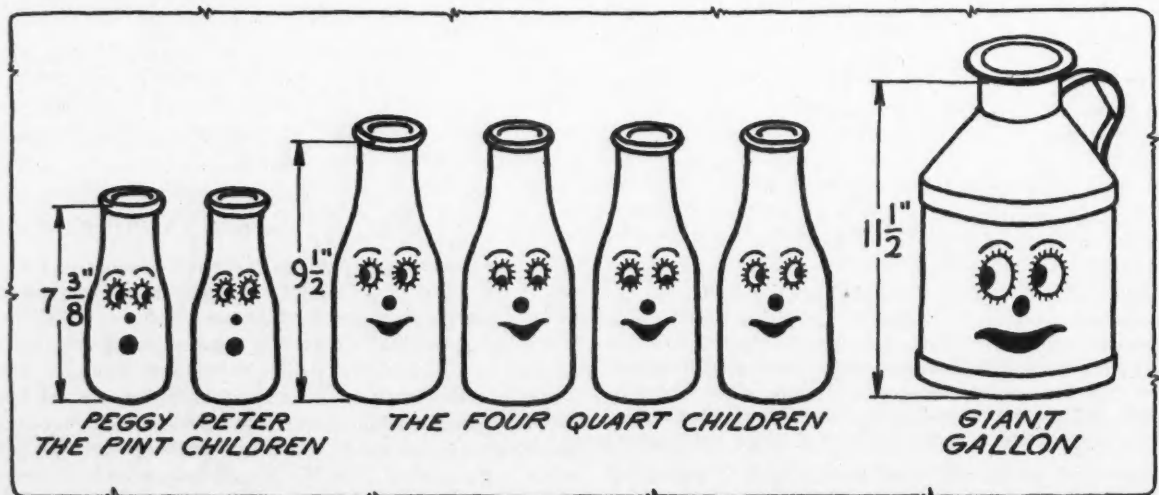
Help the pupils to get as much pleasure as they can in this work. Criticize adversely as

little as possible and praise their efforts. The fund of commendation should never be exhausted.

From the opening of school until Christmas it is best to give subjects from nature, for example, an animal, or trees, or birds, etc., with a few intermissions for Thanksgiving, Columbus Day, and Halloween. From January on through April, give biographies, as during these months notable birthdays of famous men occur, and by May they will be able to write, and will desire to write, on abstract subjects. Never leave a class of subjects until the majority of the pupils can draw up quickly and fairly accurately outlines on the subject.

Two English periods a week is not too much to devote to this work, and they should be on consecutive days, say, Thursdays and Fridays. The Thursday period should be devoted to the study of the subject at hand. Talk about it with the children, read to them, or have them read about it. Books should be ready for that purpose. Have them tell all they know about the subject. Discuss the best outline to be used. Explain to them that an outline simply means the number of paragraphs, and the number of paragraphs depends on how many things they are going to say about the subject.

If an animal or bird is the subject, then they will tell how it looks or describe it; then tell where it is found; its habits; its uses. Close with some little incident that you know



The Pint and Quart Children and Giant Gallon. Designed by Sister M. Irene, R.S.M.

about it. There we have five paragraphs. The period given for the actual writing of the composition should be at least an hour, and pupils should not be hurried, but as they finish allow them to read a book from the school library.

Suppose that the subject is trees. Call their attention to the trees growing around their homes, that they see on their way to school and those near or on the school grounds; the variety of trees found in their state; their different uses; the fruit trees, nut trees, gum-bearing trees; flowering trees; the variety of their foliage and the pleasure that we can and do derive from trees. Let them get information from books at hand or discuss with them the historical trees in our state or in the United States. Children like to learn if they do not have to work too hard to get the knowledge, so tell them something new about each subject. Every composition-study period should be conducted on the same line—giving information, getting information, and exchanging views about it.

To motivate pupils to write about famous people, appoint a certain number to tell about his childhood, another group about his education, and another to tell about the chief events in his life, and still another to relate about his old age and death. When possible have the same number in each group. When they have finished combine paragraphs and each has a composition. This helps with paragraphing and should be done occasionally.

No book on the subject should be used when writing; the work must be done in the classroom and handed in at the close of the period.

Each Thursday about fifteen or twenty minutes should be given to the reading of two or three selected compositions to the class. They should be read by the authors. (Children like to be called authors.) This should be followed up every week until every pupil's work will have been read to the class. This is a great incentive to ambitious children and a help to the backward and timid ones. When compositions are read to the class, call attention to misplaced sentences and in this way they will be led to write smoothly.

Writing only one paragraph explaining the meaning of a pithy saying; for example, "A stitch in time saves nine," or "Silence is golden," "Never put off for tomorrow what you can do today," etc., is an excellent practice for developing thought and should be resorted to at odd times, between recitations, and any time that ten or fifteen minutes can be spared, and they should be spared. Quite often children will ask to write more than one paragraph on the subject; then reserve that particular saying for their weekly composition.

Sometimes it is well to have pupils write what they know about the subject as it occurs to them, then make an outline and rearrange the sentences into paragraphs. Pupils like this and it could be done advantageously quite often.

The very best results can be obtained from contests carried on in magazines. *St. Anthony's Messenger* is one of the most satisfactory as it leaves the contestants free to choose their own subject and thus does not interfere with the regular weekly essay. Pupils should not be asked to exchange their ideas until the contest is over, but the teacher should give them all the information that she deems necessary on the subject, and allow them the liberty of getting all they can privately from books or elsewhere.

When all the papers have been handed in, select several of the best and read or have them read to the class and ask for their opinion as to the most interesting. Have them choose the best. Several times the class that followed this procedure won prizes and the children were happy beyond words, and each felt that it was a personal honor conferred on himself. When a copy of the *Messenger* was received containing the prize-winning composition a full English period was (had to be) given to its discussion.

If it were only possible for the eighth-grade pupils to have a school paper! Just try it, eighth-grade teacher, and watch the waking up of lazy folks. Let different groups have charge of separate articles; News Items, Society Column, Advertisement, Jokes, Successful Essays, Biographies of Pupils. Have it typed about every two weeks (much of this work could be done at home). Its publication will run about three months, then the high school will hear of it and get envious (jealous the children say) especially if they have not one of their own. Then it should be discontinued, just die a natural death, but you have

accomplished your purpose—given them a taste for journalism which will blossom and fructify later on.

Every one of these ways and means mentioned above had been accomplished facts in one teacher's career, and the last mentioned, the school paper, always met with the same fate and always with the same happy results.

The easiest and most effectual method to teach punctuation is in the following way: Dictate to pupils a short paragraph, one having the special mark you wish to teach, from reader, or classic, or history. (It should not be prepared.) Have them punctuate it as best they can, then give them page and paragraph of dictation and let them compare their work. Explain to them the reason for the use of the mark, and if deemed advisable, have them memorize the rule relative to it. If this is done twice a week during the first semester it can be discontinued during the second, as they will have acquired sufficient facility in the uses of the necessary marks. Never harp on the misuse of punctuation marks in their composition work, as this will tend to give them a distaste for composing.

Latin Crossword Puzzles

Rev. A. F. Geyser, S.J.

THE JANUARY PUZZLE

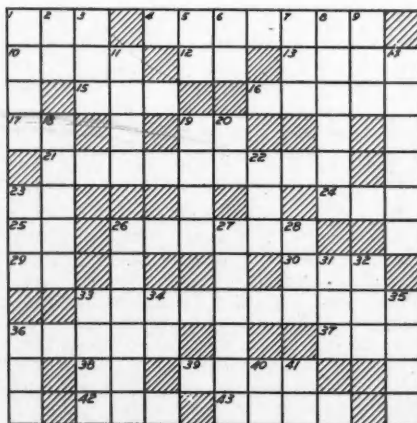
Aenigma Decussatum Horatianum

Transversum:

1. force, power, s.; 4. counsel, gen. s.; 10. I go into, enter on; 12. if; 13. raft, abl. s.; 15. where? 16. any kind of fluid, water, s.; 17. poss. pron., voc. s. m.; 19. give thou! 21. they further advance; 23. bone, s.; 24. air; 25. deity, pl.; 26. also, too; 29. dem. pron., nom. s. m.; 30. you may be, s.; 33. well arranged, temperate, acc. s. f.; 36. turned, voc. s. m.; 37. I nurture; 38. and 39. moved, pl. m.; 42. poss. pron., abl. s. f.; 43. it rushes, hastens (to destruction).

Deorsum:

1. road, way, acc. s.; 2. prep. w. acc. and abl.; 3. or (in disjunctions, short form); 5. mouth, s.; 6. unless, if not; 7. anger, s.; 8. be thou hidden! (intensive form); 9. go ye! 11. I go to meet, I die; 14. not having a share in (an adj. w. gen.); 18. themselves, dat.; 19. I take away; 20. interjection: oh, ah!; 22. use, abl. s.; 23. I hate; 26. complaint, abl. s.; 27. I complain; 28. eaten, n. pl.; 31. thus; 32. salt; 33. three, m.; 34. pers. pron., acc. s.; 35. mass, bulk, abl. s.; 36. force, acc. s.; 38. you are, s.; 40. pers. pron., nom. s.; 41. dem. pron., pl. m.



SOLUTION TO DECEMBER PUZZLE

Aenigmatis Decussati Horatiani Solutio

Transversum:

1. versate, 7. diu, 9. parati, 10. meet, 12. alata, 13. raro, 15. remi, 16. situs, 17. ea, 18. vis, 19. di, 20. onus, 22. imi, 24. ad, 25. par, 28. esis, 30. humeri, 33. quomodo, 34. esse, 35. na, 36. is, 37. os, 38. ibo, 39. at, 40. recusent.

Deorsum:

1. valeant, 2. eram, 3. rati, 4. sta, 5. ai, 6. emat, 7. deos, 8. it, 9. pareo, 11. erudit, 13. risi, 14. quid, 16. si, 19. das, 21. spuma, 23. mei, 26. amo, 27. reditu, 29. iussit, 30. honor, 31. ros, 32. ferre, 33. quid, 34. eo, 39. ac, 40. me.

Locus Horatianus:

Versate diu quid ferre recusent,
Quid valeant humeri.

Ex *Arte Poetica*; 39, 40.

INDEX TO THE CATHOLIC SCHOOL JOURNAL

This issues begins Volume 37 of the CATHOLIC SCHOOL JOURNAL. An index covering the 12 issues of the year 1936 is being prepared. It will not be mailed with the magazine. You are very welcome to a copy of this index, if you send a postal-card request to the publishers.

CATHOLIC BEST BOOK SELLERS

November, 1936

Fiction. 1. *White Hawthorne*, Borden (Macmillan). 2. *Angels' Mirth*, Eliot (Sheed and Ward). 3. *Coming of the Monster*, Dudley (Longmans-Green). 4. *King's Good Servant*, O. White (Macmillan). 5. *Roman Year*, Clarke (Longmans-Green).

Nonfiction. 1. *Autobiography*, Chesterton (Sheed and Ward). 2. *Voltaire*, Noyes (Sheed and Ward). 3. *Characters of the Reformation*, Belloc (Sheed and Ward). 4. *Greatest of the Borgias*, Yeo (Bruce). 5. *Papal Chamberlain*, McNutt (Longmans-Green).

The above list is compiled from reports of leading book dealers made to the Library Department of the CATHOLIC SCHOOL JOURNAL.

Pantomime and Tableau in Foreign-Language Classes

Sister M. Louis Irene, C.S.C.

It frequently happens that the teacher of a modern language is called upon to present an entertainment in the language studied. Any high-school instructor of German, French, or Spanish is well aware that the presentation of even the simplest play requires hours of practice. And whether or not the gain in command of language is at all proportionate to the time spent on the play is in my mind, at least, a disputed question. But since dramatic entertainments are expected, and since the teacher's primary purpose is to develop a feeling for the language studied, other modes of entertainment may be substituted for the play. Pantomimes and tableaux furnish as much pleasure and are, perhaps, of more real value to the average high-school student usually limited to a two years' study of the language.

A few years ago I had spent three or four weeks of class time upon a very short one-act play, and yet to my dismay, when the roles had been thoroughly mastered and the play timed at rehearsal, only thirty minutes had been consumed.

What was to be done? Certainly one could not expect parents and patrons to leave their cozy firesides on a cold winter's evening for an entertainment of such scant duration. The play was to be given in three or four nights and even had there been a larger class with more pupils to draw upon to memorize another play in so short an interval would have been out of the question. It was under such conditions that I resolved to attempt pantomimes and tableaux.

The class had been studying French for a year and a half and, fortunately, the students had learned several French folk songs. The Christmas preceding they had memorized *Sainte Nuit*, and a short time after the holidays, *La Belle au bois dormant* could be heard echoing through the classroom. The girls were somewhat proud of their ability to sing in French, and at their club meetings, only to put the suggestion into practice.

We decided first of all to pantomime *Au Clair (de) la Lune*. Since all the members of the class were needed to sing, we "borrowed" a little girl from the fifth grade to portray the role of Pierrot's disconsolate, needy friend. She wore her brother's white-flannel pajamas and an old-fashioned peaked nightcap. In her hand she carried a pudgy red candle and that alone threw a faint light on the darkened stage. Looking up at an imaginary window for *son ami Pierrot*, she pantomimed the song which the class, hidden in the wings, sang. It was very pretty and brought forth hearty applause from the audience.

The next number was a Christmas tableau. This time a madonna-like girl from the sophomore class was chosen to represent the Blessed Mother. The blue draperies worn by the May Queen and a flowing white gown made an admirable costume. While she knelt adoring the Babe the class sang *Sainte Nuit*. Since the air is the same as that of the familiar "Holy Night," and as the Christmas season had so recently been celebrated, the audience responded enthusiastically to this Christmas tableau.

At this point let me hasten to add that before each pantomime or tableau an announcement was made by a member of the French class and a short explanation was given. An explanation is not necessary in a

tableau such as *Sainte Nuit*, but it is very essential for other numbers.

The most colorful picture was undoubtedly *La Belle au bois dormant*. The pantomiming of this enchanting fairy tale, well known to the audience as "The Sleeping Beauty," delighted both old and young.

As the curtain rose to the charming air of the old *chanson*, the audience glimpsed a dainty, golden-haired girl, dressed in a quaint flowered costume, lying asleep upon an old gold velvet couch. (Old gold velvet curtains had been hastily thrown over an old-fashioned sofa.) Softly behind the scenes clear girlish voices sang the story of the Sleeping Beauty. The people in the audience were very still as if they, too, had succumbed to the power of enchantment.

At the beginning of the third stanza there was a light stir; Prince Charming appeared upon the stage. He (a slender, graceful girl from the senior class took the role of the prince) advanced slowly, rhythmically toward the lovely princess, pausing now and then, as if listening to the words, *Qu' un prince eveille tendrement*. When he reached the sleeping girl, he stooped and kissed her. Awakened, she gazed in astonishment at the prince bend-

ing over the couch, and the sleepy pages rubbed their eyes and yawned.

The scene was exquisite and the last stanza of the song was repeated so that the audience might enjoy it for a few moments longer.

As a closing number we decided upon *Sur le pont d'Avignon*. For the time being the stage represented the old bridge of Avignon in historic Provence. A troop of merry boys and girls led by the Prince and Princess danced *tout en rond* while the French students sang the words of the gay old roundelay.

At the conclusion of the evening's entertainment I asked myself if the one-act play, excellent though it was, had given as much enjoyment to the audience as the pantomimes and tableaux. And had not some permanent link with the French language been established by means of the songs which had been sung with such wholehearted enjoyment? One readily develops a sympathetic attitude toward a country when one knows its folk songs. Words may vanish into thin air, but melodies linger. And if one loves the music of a people, one loves in some degree the people who produced that music.

And, so, feeling that other teachers of a modern language may wish to profit by my experience, I have described my little venture into the world of pantomime. They may be glad to develop similar entertainments when their classes in foreign languages are called upon to provide an evening's entertainment.

Eskimo Land—A Project

Sister M. Mercita, O.P.

After the fifth-grade geography class had carefully studied the homes, the industries, the clothing, and the land inhabited by the Eskimos, the group finally gave some time to outside work consisting of stories and pictures which would enlarge their knowledge of these little northern neighbors, the Eskimos. As a climax to this study the question was asked, "Why not make our sand table an Eskimo Land?" The class voted upon the question, and, of course, the decision was a unanimous "Yes." Thus, with great enthusiasm the work began.

First, the outline of all things needed was made. These consisted of little dolls about four inches tall, sheep lining, toy dogs, strips of basswood for dog sleds, cotton, vegetable bowls, evergreen trees, cellophane, paraffin, pictures of salmon taken from salmon cans, fishing rods, brown wrapping paper about 54 by 18 inches, and the glass from an old picture frame.

Each committee was given a certain portion of the work to complete. Of course, the boys, being handier with the saws, took charge of the making of the dog sleds and fishing rods which were made from thin strips of basswood. The little sleds were constructed from the same material, the parts being glued together.

The little girls dressed the dolls in sheep lining which the boys brought from their worn-out coats. Behind the table the brown wrapping paper was used. On this paper was painted the Northern Hemisphere. The continents were put on in black, the meridians in white, and the great waters in blue. This was cut out in the shape of a hemisphere. Over each country was placed a picture of a child belonging to that particular place, and directly back of the Eskimo was a painted representation of the Great Northern Lights.

At the end of a week all things were ready to be arranged on the table. The committee in charge took care of that. The entire table was covered with cotton over which was sprinkled crystals saved from the Christmas tree. Round vegetable bowls turned upside down and covered with cotton made the igloos. Thin strips of black paper to represent the blocks of ice were placed on the cotton-covered bowls. At a little distance to the front of the igloos was placed a plate on which were colored pictures of fish. Over the fish was poured melted paraffin mixed with a little blue poster paint so as to give the effect of water. Before the paraffin hardened an opening was made to represent the hole in the ice. Around this opening were put several Eskimos with their fishing rods in their hands.

At the opposite end of the table was the great iceberg made out of cotton pasted to a cardboard with rough edges at the top. The cotton was covered with cellophane so as to



Studying Eskimo Land



Eskimo Land on the Sand Table

give an icy effect. In front of this iceberg was placed the pane of glass over which was strewn snow crystals. The polar bears were grouped on and around this glass. Here and there on the sand table were put the dogs hitched to the sleds in which were a few Eskimos. In the space that was left the evergreens were scattered.

As a final lesson on the Eskimos, the pupils made drawings depicting their life or their home, such as fishing through the ice, building igloos from ice, hunting for walruses, and traveling by means of dog sleds. At last there came to exist in the fifth-grade room a real Eskimo Land.

Lessons About Newspapers

LESSON IV. TRUTH IN THE NEWSPAPER

Aims. To help pupils to see the newspaper as a human document, presenting the opinions of those who control it, and presenting news only imperfectly. To accustom pupils to question what they read, and to form their opinions cautiously. To learn to seek more than one source of information on important questions.

Assignments and Procedure

Let the teacher collect examples of varying reports and points of view by newspapers. The following may be used as a beginning:

First. The Gettysburg Address

We might think that a short address made before fifty thousand people by the President of the United States, on a great occasion, with reporters present from all the great newspapers of the country, would be correctly reported. But it was reported in many different ways, and none of the reports agreed exactly

with the version which President Lincoln is supposed to have approved.

Below are two versions of it.

As Reported to and Printed in the Chicago Tribune, November 21, 1863

"Four score and seven years ago our Fathers established upon this continent a government subscribed in liberty and dedicated to the fundamental principle that all mankind are created equal by a good God, and (applause) now we are engaged in a great contest. We are contesting the question whether this nation, or any nation so conceived, so dedicated, can longer remain. We are met in a great battlefield of the war. We are met here to dedicate a portion of that field as the final resting place of those who have given their lives to that nation that it might live. It is altogether fitting and proper that we should do this. But in a large sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men lying dead, who struggled here, have consecrated it far above our poor power to add or

EDITOR'S NOTE. This is the last of the series of lessons about newspapers adapted from outlines published by the Wisconsin State Board of Vocational Education. We intend to add a concluding number dealing with Catholic newspapers.

to detract (*great applause*). The world will little heed, nor longer remember, what we say here; but it will not forget what they did here (*immense applause*).

"It is for us rather, the living, to be dedicated here to the unfinished work that they have thus far so nobly carried forward. It is rather for us here to be dedicated to the great task remaining before us; for us to renew our devotion to that cause for which they gave the full measure of their devotion. Here let us resolve that what they have done shall not have been done in vain. That the nation shall, under God, have a new birth, that the government by the people founded, by the people shall not perish."

The Version Usually Quoted

"Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

"Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

Second. Different Points of View of Two Madison (Wis.) Newspapers

In the year 1855, the governor of Wisconsin, Governor Barstow, was a Democrat. The Republicans had a majority in the legislature.

The legislature of 1855 adjourned April 2. The *Madison Democrat*, commenting on the session, said:

"A body possessing a less amount of talent never met at the capitol. It came with professions of industry, economy, and short sessions on its lips. An idler, more lavish and dilatory body has not, since the organization of the state, assembled within the walls of the capitol. The result is . . . a failure to enact a single law which will accomplish a reform in public affairs [and] time devoted to the pursuit of partisan and sinister objects to the total neglect of good and wholesome legislation."

The *Madison Journal* (Republican) said in reply:

"Every law to accomplish a reform in public affairs found an unscrupulous enemy in the governor, and was either vetoed, or — what is still more outrageous — pocketed."

Third. Napoleon's Approach to Paris More Popular as He Drew Near

In March, 1815, the Paris *Moniteur* announced the expected return of Emperor Napoleon from Elba. The first announcement of the *Moniteur* was far from polite but as the little Corsican approached Paris a gradual change took place in its tone.

"The cannibal has left his den."

"The Corsican wolf has landed in the Bay of San Juan."

"The tiger has arrived at Gay."

"The wretch spent the night at Grenoble."

"The tyrant has arrived at Lyons."

"The usurper has been seen within 50 miles of Paris."

"Bonaparte is advancing with great rapidity, but he will not put his foot inside the walls of Paris."

"Tomorrow Napoleon will be at our gates."

"The Emperor has arrived at Fontainebleau."

"His Imperial Majesty Napoleon entered Paris yesterday, surrounded by his loyal subjects." — *Philadelphia Inquirer*. Quoted by the *Madison Democrat*, April 20, 1920.

Assignment.

Answer briefly: "Can we accept what we see in any newspaper as 'The truth, the whole truth, and nothing but the truth'? Why or why not?"

Ask the teacher for copies of the newspaper extracts used in this lesson: The Gettysburg Address; Wisconsin Politics in 1855; and Napoleon's Return to Europe. Read the two versions of The Gettysburg Address. Underline the parts that differ. Explain how these differences might have occurred.

Read the two newspaper accounts of legislation in 1855. Tell in what way the two accounts differ. Explain how the difference might have occurred.

Read the story of Napoleon's return to Europe from exile. If you do not know the story of Napoleon, look it up in the encyclopedia. List the names used to describe Napoleon in one announcement after the other. Account for the change.

Procedure.

a) Ask "Can we accept what we see in any newspaper as 'The truth, the whole truth, and nothing but the truth'?"

b) Let pupils discuss this for a few minutes. Go around the table letting each in turn briefly express his opinion.

c) Ask "What conditions make it impossible to get from any one newspaper 'The truth, the whole truth, and nothing but the truth'?"

d) As pupils answer, list these conditions on the board, including: What the reporters see and hear. Views of stockholders. Views of editor. Interests of advertisers. Views of readers.

e) Read to pupils interesting illustrations of newspaper unreliability: the Gettysburg, Wisconsin, and Napoleon illustrations. Ask after each reading how they account for the differences.

Suggestions for Additional Newspaper Lessons

1. Some Well-Known Newspaper Writers.
2. The Brisbane Column.
3. Famous Funnies.

4. Some Famous Newspaper Editors.

5. Cartoons and Cartoonists.

6. Classification of the items of some newspaper, as:

Permanent or temporary in value.

Fundamental or superficial.

(To be concluded)



TO THE INFREQUENT COMMUNICANT

Take up a pencil and try to write down one good reason why you should abstain from frequent Holy Communion. Look now at the reason you have written. Are you proud of it?

"I'm not good enough," you've written. Ah, that sounds fine and noble, doesn't it? "I'm not good enough." But, stupid! It is as if, through superstition or vague fear, a thin, starving man would obstinately refuse nourishment. Holy Communion is a Spiritual Food intended especially for souls who are "not good enough." Frequent Holy Communion is bound to make persons who are not good enough, much better. Cross that reason out at once!

"But I fall into mortal sin!" Be sure that you know what mortal sin is — grievous matter, willed with full consent, after wide-awake consideration. But let's assume that you really fall into mortal sin. You're discouraged, disgusted with your efforts to be good. You're weak. And because you succeed so poorly alone, you're going to keep right on doing it that way — alone. Logical, isn't it? You refuse the encouragement of a Confessor who will direct your path out of the swamp. You refuse the omnipotent "Hand" that Christ offers you in daily Holy Communion. Smart reasoning, isn't it, if you really want to avoid mortal sin?

"I feel ashamed to go back to Confession and Communion so soon after sinning." What delicacy of conscience! "I'm in mortal sin, and I'll remain in mortal sin at least for a few days longer, to show respect to the good God who despises mortal sin more than anything else. To honor my God I shall leave myself open to this argument of the devil: 'You've already committed this sin once; you might as well go ahead and commit it again and again. Then after a month or so you can go to confession and smuggle off all your sins together.'" A "delicate" conscience, eh? Clever strategy, no doubt!

"If I go to Holy Communion often, I don't get as much thrill out of it!" Because you don't feel a great thrill you reason that your Holy Communion doesn't express proper love of God. Silly! If your mother were beautiful, accomplished, sought after, you naturally would get a thrill out of accompanying her in social gatherings. But suppose your mother were ignorant, ugly, poorly dressed, and, nevertheless, you showed her the respect due to a queen. In which case would you manifest the nobler filial love? "Thrill" is not the test of love. Thrill is not terribly important at the time of Holy Communion. If, free from mortal sin, you take time out to meet Christ every morning in the close embrace of Holy Communion, you'll show Him the love that He is after. Never mind the thrill you get out of it. He will be pleased.

Don't dare write down that you're merely indifferent! Your mother, your sweetheart, even a casual acquaintance, would be crushed if you gave that crude excuse for inattention. God hates indifference. The indifferent, He says, "I begin to vomit out of My mouth!"

Lay as de your pencil for a moment, and think! You are blessed now with unusual opportunities. You live under the same roof with your God. A few steps and you're in the chapel. If you get up late you can go to Communion any minute until noon — on your way over to breakfast. You can go to confession almost any minute of the day or night.

You'll not enjoy these extraordinary graces and conveniences all your life. But you choose now to nullify them.

Why, really; and at what cost? Take up your

pencil and try to write the answer. — *Religious Bulletin*, University of Notre Dame.

WINTER PROJECTS IN PREVIOUS ISSUES OF THE CATHOLIC SCHOOL JOURNAL

Dec. 1931. *The Magi* (poster for Epiphany), p. 442; *Art and Design*, p. 450; *New Year Calendars*, p. 459.

Jan. 1932. *A January Calendar*, p. 15; *Art and Design*, p. 23.

Dec. 1932. *Art and Design*, pp. 350 and 359. Jan. 1933. *January in the Religion Class*, p. 5; *Holy Child Window Cut-Out*, p. 10; *Making of the Constitution*, p. 16; *God's Beauty in Eskimo Land*, p. 19; *Making Lantern Slides, Language Games, Program Booklets*, pp. 22-23.

Dec. 1933. *Learning and Living the Liturgy*, p. 278; *Art Teaching*, p. 281; *Visit of the Magi* (Playlet), p. 287; *Project on Milk, Religion Project for Primary Grades, Petroleum Project*, pp. 290-292.

Jan. 1934. *Fundamental Health Habits*, p. 9; *Snowman Window Cut-Out*, p. 11; *The New Year* (Playlet), p. 14; *A Trip to the Polar Regions*, p. 15; *Poetry for January*, p. 18.

Dec. 1934. *A School Club for Upper Grades*, p. 289; *High-School Assignments in Religion*, p. 290.

Jan. 1935. *Art Teaching*, p. 8; *Vitalizing Composition*, p. 10; *Eskimo Window Cut-Out*, p. 16; *Teaching the Mass*, p. 19; *Window Cut-Out for Epiphany*, p. 21; *Enlarging a Drawing*, p. 21; *Playing Station Master*, p. 22; *January Drawing Schedule*, p. 23; *Among the Alps*, p. 24.

Dec. 1935. *Highway of Spiritual Adventure for H. S. Seniors*, p. 319; *Self-Expressive Art*, p. 322; *Symbols on the Credo*, p. 337; *Teaching Long Division*, p. 338; *Watching the Calendar*, p. 341; *Learning and Using Words*, p. 342 (See also Sept. 1936, p. 249).

Jan. 1936. *Selecting Pictures as Aids in Teaching Religion*, p. 7; *The Marionette Revival*, p. 8; *Outstanding Catholic Writers* (Rev. Leonard Feeney), p. 13; *Gleanings from the Liturgy*, p. 14; *Primary Seatwork*, pp. 21-24; *Morning and Night Prayers for Primary Grades*, p. 25; *Symbols of the Evangelists*, p. 26; *The Calendar*, p. 30.

HARP OF THE MORON

Eerie, airy Lily-Loon,
Rose-eyed Monomania,
Singing through the stilly June
Caroled to her true knight thrushly:

"Come to me, love-apple mine,
Darling Dipsomania,
Come in this mystic-moron hour.
Bring but one rare pneumonian flower.
I'll garb thee in alluvial state
In robes of potassium-permanganate.
I'll grant thee all opprobrious power,
And make thee Prince of Haemorrhage.

"We'll mince the sweets of Cyanide.
We'll sip pure aqua-regia.
The wines of Calomel shall glide
Down thee and all thy soul assuage.

"We'll play croquet in glimmering night
With balls of dainty dynamite.
We'll dance on nitro-cellulose.
O bold, rag-royal Dipso,
Hold me close;
For on the music's throbbing tide
I fear the fiery Balkans ride;
While in thy arms I float, I slide
Through swirling stars
To joys of Parricide.

L'avenir — a prophecy!
Ah, Lily-Loon,
Pegasus pegs, the Muses mew.
My sounding words hurl poesies at you.
But editors know not the artists' bliss.
They'll send rejection slips
For symphonies like this.

— Sister M. Imelda, S.L.

Primary Grades Section

Midwinter Fun in the Kindergarten

Sister Mary Mildred, O.S.M.

When the children assembled after the Christmas vacation they saw upon the work-table hand-painted vases which had been made from artistically shaped jars, olive bottles, and so forth. Paints and brushes were also in evidence. The teacher picked up a vase and began to paint.

When the children's eyes were as big as saucers, the teacher elicited the information that the children had many "vases" which they would like to paint.

Materials Used

In the days that followed, the following items were brought by the children and their friends.

1. Two hundred pickle jars, olive bottles, peanut-butter jars, and other artistically shaped jars — for vases.
2. Two dozen round, tin, candy boxes and cigar boxes — for sewing boxes.
3. Sixty bricks and half a dozen wooden wedges — for door stops.
4. Ten round cardboard cheese boxes — for twine holders, and one dozen cardboard wastebaskets from the dime store to be redecorated for wastebaskets.
5. Six yards of black oilcloth for table runners — for the porch table, and so on.
6. One and one-half gallons of shellac with about fifteen pounds of whiting to mix with it, for a rough finish for certain articles.
7. Ten pounds of Textone to mix with water for the same purpose as mentioned in No. 6.
8. Sealing wax, turpentine, odds and ends of paints, bronzes, banana oil, and brushes of many sizes.

In addition the school supplied a few half-pint cans of enamels — black, sumac, bitter-sweet, jade green, grotto blue, and old ivory; also bronzes. Six brushes each of the ten-cent value completed our equipment. Two brushes were one and one-half inches wide, three were one inch, and one was a one-inch stippling brush. This year we are adding plastic wood to our supplies.

Specific Directions

Rough Finishing. Since many of the articles to be described needed building up in some form to change the shape or cover up some deficiency, we shall describe the process in detail here and refer to it later, if necessary, only as "rough finishing."

For example, screw-top jars had ugly lines running around the top to make contact with the lid. These we disguised by a mixture of whiting and shellac, or of Textone and water, or of sealing wax. Whatever medium was chosen, we applied it unevenly around the rim. We also patted it on irregularly down the sides in about three places or more according to the size of the article.

In Figures 1 and 2 the rough finishing is indicated by x's. Round candy boxes were improved by having the lid rough finished either in irregular fashion or with a large printed S for sewing or M for mother. We liked the sealing wax for the sewing boxes, but the lid had to be hot or the wax would not adhere. Each article was rough finished in a slightly

different manner, as some children wished more and some (a very few) wished less.

Generally speaking, after the rough finish was applied it was necessary to let the article stand for 24 hours before painting it. This was a blessing in itself as it provided a variety of work. The rough finish supplied the highlights for decoration with bronzes or tinsel.

Painting

Since the technique of painting was the same for all articles, we shall describe the method used for the vases and later will mention method only if there is a necessary difference. The teacher painted a vase as she talked. Children did as the monolog suggests:

"We are now ready to paint our vases. Can anyone tell me what is wrong with my vase? Yes, Mary, it is upside down. I will tell you why. Many people leave unpainted spots near the bottom of the vase unless they do it this way.

"Now, use your paste brushes and play you are painting with me. How deep shall I dip? Do I want paint on the nice bright tin band? Oh, no! I want just a little paint. Did you take just a little? What else did I do before I began to paint the vase? Yes, I wiped my brush on the inside of the paint can. Why? Then what did I do? I painted down, up, down, up. I must be very careful to paint all the parts of the rough finish. It will need more paint than the glass will.

"How can I tell when I need to dip the brush again? When it leaves marks on the vase like the teeth of a comb, I need more paint.

"When have I too much paint? When the paint runs like water I have too much.

"Let us all count together. Remember we do not need much paint. A very little will be more beautiful. Count: Dip, wipe, wipe, brush down, brush up, down, up, and so forth. I am going to let the best, the most careful, painters help me paint this vase."

Then the teacher called individually about five or six pupils. Each painted a small portion.

"Why is the vase set on a cardboard? Yes, so that we can turn it easily to paint all around.

"When you are painting alone, I want you always to tell me when you have the lower part of the vase painted. Then I will come and reverse the vase. I pick it up where it is unpainted — near the top. Then I set it on

another cardboard to finish the painting. Like this: I paint the inside only near the top to cover the places where the rough finish shows through the glass."

Applying Bronzes or Tinsel

While the paint was wet we blew the dry bronze powder directly upon the rough finish as a highlight. For this purpose we used a three-inch length of glass tubing about a quarter of an inch in diameter. The teacher said: "I set the glass tubing directly into the powder. But I do not scoop up bronze like this (illustrate). That would waste the bronze and would spoil our vases. Too much bronze makes a vase look cheap.

"Set the glass tube in the bronze as if you intended to make it stand alone. Then pick it up and blow through it like this (blow very softly). How did I blow? (Blow again forcibly). How does the bronze look now? (In a distinct spot — in contrast to the gentle sheen produced by the gentle blowing.)"

Tinsel may be sprinkled on with the fingers or blown on as was the bronze. If a clean paper is set under the vase all the surplus tinsel may be reclaimed and used again.

Sewing Boxes

Only the lids of the sewing boxes were rough finished. It was necessary to paint about an inch down around the upper rim of the box, as this part was not covered by the lining. The same is true of the lid.

In lining the sewing boxes any light-weight material was used — rayon, silk, pongee, sateen, and so forth. We lined the sides first. If the box was circular, we cut a strip of cardboard two or three inches longer than the inside circumference of the box and about half an inch narrower than its depth. This we covered with a strip of cotton batten about a quarter of an inch thick. We attached this to the cardboard with paste, applied over the entire surface of the cardboard. We allowed the cotton to stand up soft and "fluffy." To cover this we used a strip of material about two inches wider than the cardboard and once and a half as long. For instance: if the box was three inches deep and thirty inches in circumference, we used a strip five inches wide and forty-five inches long. We turned one end back about one inch for a hem. Then we overlapped the two ends as for a huge napkin ring. We pinned the two ends together until the next step was accomplished.

Sew the entire length of the material as at A and B (Figure 3). Bring the ends of the thread out as at C D. Do the same for E F and G H.

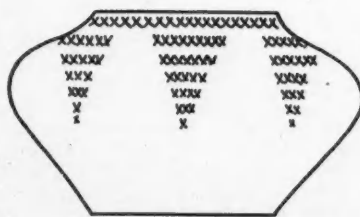


FIG. 1

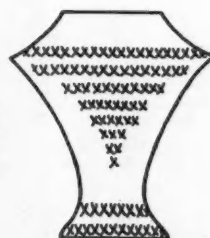


FIG. 2

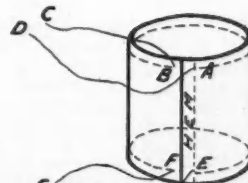


FIG. 3

Now adjust the cotton-covered cardboard inside the box and determine its actual length. Cut. Next slip the cardboard inside the cloth napkin ring. By means of the silkaleen threads pull the raw edges over the back of the cardboard. Tie tightly. Adjust the fullness and a soft shirred lining for the side of the box will be the result. Apply glue to the entire side of the box. Press the lining in place beginning at the end of the cardboard. Gradually work around the entire circumference. Should the cardboard have been cut one-fourth of an inch short, it will not matter, but if too long it will bulge and cause the lining to become loose unless you overlap it.

Cover the bottom cardboard in a similar way but use a circular cardboard about half an inch less in diameter than the diameter of the box. Prepare another just like it for the lid. Glue the entire covered cardboard to the bottom and the second one to the lid. Weight each down until the glue is dry and the sewing box is ready for use.

Doorstops

Old bricks were enameled a solid color. While the paint was wet some were stippled with a harmonizing color of paint. Round stippling brushes about one inch in diameter were used. To make the children understand the manner of "stippling" we practiced the stroke with paste brushes saying as we touched the dry vase, "Up, up," and at the same time giving a springing movement to the brush.

Some had a design applied through a stencil—as of an elephant. Others had a paper design glued to the top and shellacked. To prevent scratching the floor, pieces of waste linoleum were glued to the underside. Bits of felt or pieces of wool could have been used had the linoleum been lacking.

Where wedges of wood were used, crepe-paper animals were cut out—glued to stiff cardboard or pressed wood, varnished or shellacked and then tacked to the wooden wedge. They were attractive-looking.

Oatmeal boxes and cardboard wastebaskets were treated similarly to vases, except that these were always decorated with relief in stippling style. Less was applied near the bottom. To finish the top, a more fluid solution of Textone and water or whiting and shellac was prepared. A full brush was set at the outer rim and the surplus was allowed to run where it would. The entire basket was then painted on the outside. After this was dry the inside was painted. Often the lining paint was applied in full brush over the outside edge and allowed to run over the edge in relief effect. If, for instance, the outer side was enameled black and the inside sumac, then a brushful of sumac was applied to the outer rim and allowed to trickle where it would. Gold bronze blown upon the sumac heightened the beauty of the coloring.

Oilcloth Projects

Pieces of oilcloth were cut in oval shapes with plain edges or scalloped at the ends. Flowers cut from cretonne were glued to form a design in the center, or at the ends, or both. In some cases small circles and squares of a corresponding size were cut from cotton broadcloth and arranged to form a pleasing design at the ends of the runner. In each case the design was shellacked after it had been glued in place.

Conclusion

All the articles described were made by our

kindergarten children, sixty of them. In fact, they are again made by other kindergarten children now. How was it managed? First, all disciplinary troubles had to be eliminated. It was conceded that Father and Mother did not have to be "watched" to see that they did their work. Everyone in an office did not do exactly the same work. If Father had to write a letter, did the office manager say: "Will you all please be quiet so that Mr. Brown can write his letter?" That, they knew as foolishness. Each had to learn to concentrate upon his own piece of work. The Sister was there not to punish but to explain. All were working for God. Therefore, all must do the best possible. Secondly, by having

various types of work going on at one time it was possible to use some of the children as helpers after they themselves had completed a project. No child was allowed to do the work for another. No child was reproved for making a mistake. However, if he practically ruined an article (after he discovered he had done wrong) by continuing, instead of reporting the trouble, he was required to wait until he "grew bigger" before attempting any other project. Few "growing" periods were necessary.

One teacher took care of this work with one set of thirty children coming in the morning, and a different thirty in the afternoon.

A Circus Project

Sister Rose of Lima, C.D.P.

I. *Bases of Unit.* The coming of the circus to towns and the children's interest and enthusiasm at the time may be used to develop, in the primary grades, a unit of real educational value.

II. *General Objectives:* A. To provide experiences and furnish background. B. To add interest and variety to the regular routine of classwork.

III. *Specific Objectives:*

A. *Language aims:* (1) To encourage spontaneity of expression. (2) To correct common errors. (3) To teach the child to express himself concisely on one subject. (4) To develop the sentence sense. (5) To learn simple rules of punctuation. (6) To cultivate a pleasing tone of voice and ease of manner when speaking. (7) To increase his vocabulary.

B. *Reading:* (1) To stimulate interest in reading advertisements, posters, and signs for information. (2) To foster a love for reading storybooks. (3) To create a need for reading in order to follow written directions. (4) To provide material for objective tests in silent reading.

C. *Arithmetic aims:* (1) To give practical experience in numbers and measurements. (2) To create a need for using numbers by providing real life situations involving counting and measuring.

D. *Art:* (1) To foster a desire to express oneself creatively through drawing and painting. (2) To gain skill in manipulation, construction, and clay modeling.

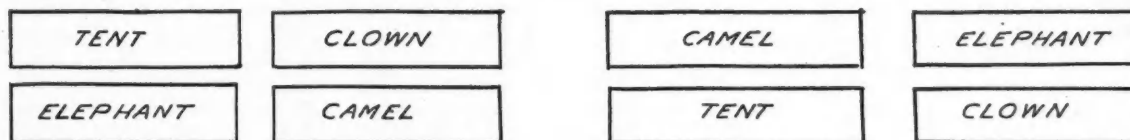
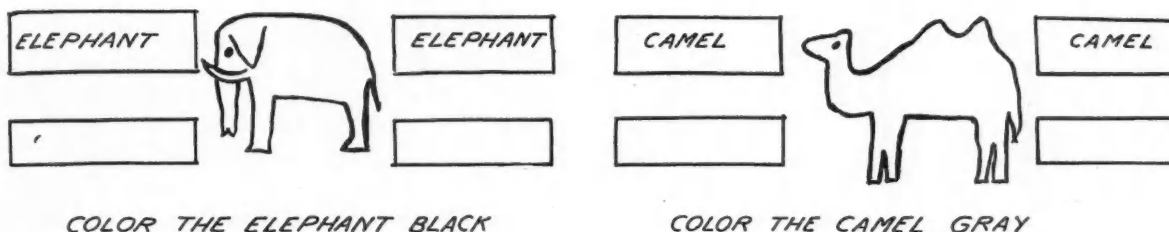
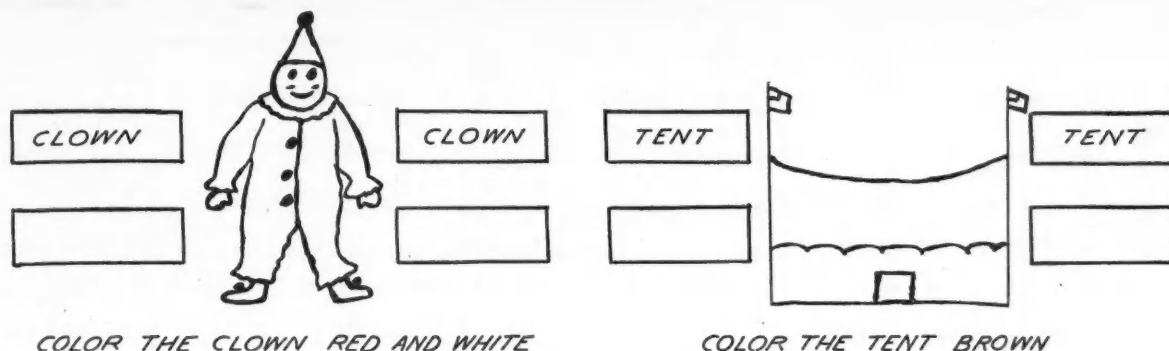
IV. *Materials Needed:* Alabastine art paints, wall paper, drawing and construction paper, pasteboard, wooden chalk boxes for cages (sides removed and splints inserted to form bars), costumes made from old sheets and dyed.

V. *Approach:* Introduction of Unit: Make use of the immediate interests of the pupils. The project should be introduced before the arrival of the circus. Have conversations which will bring up problems and questions. (1) What is the name of this circus? (2) Where does it come from? (3) What date is it coming to our town? (4) How many more days (or weeks)? (5) How do circus people travel? (6) How are all the animals transported from place to place? (7) Who takes care of all the animals? (8) What do the different animals eat? (9) What animals can be tamed? (10) Which are the fierce animals?

These questions may be listed on a large chart and referred to during the development of the project. Make use of such conversations, not only to arouse questions and problems, but to encourage spontaneity and ease in informal self-expression.



The Circus Project. Described by Sister Rose of Lima, C.D.P.



Seatwork for the Circus Project

Have the group make an excursion to the parade and encourage as many individuals as possible to attend the circus. Let the pupils discuss what they have observed.

VI. *Development of Project.* Let the class decide and plan on what they want to do and list these things on a chart also: (1) Make a circus frieze. (2) Construct a circus on the sand table. (3) Make animals of clay. (4) Paint these animals with alabastine. (5) Build cages for the fierce animals. (6) Make clowns from clay and paint them. (7) Tell stories of what you saw at the circus. (8) Draw animals and clowns and write stories about them. (9) Learn to do some stunts. (10) Make circus booklets. (11) Learn songs and dramatizations for a circus show. (12) Write invitations to parents. Place the chart on the wall and let pupils check when an activity is started.

VII. *Correlation with other Subjects.*

A. *Arithmetic:* (1) Counting by ones, twos, and threes. (Arranging clowns and animals in a parade.) (2) Learning ideas of comparison and size, as large, larger, largest, and so forth. (3) Forming concepts of numbers through buying, making change, and counting money. (4) Solving real life problems. Example: How much will 5 yards of wall paper cost at 10 cents a yard? (5) Learning units of measurements, as the *inch*, the *foot*, and the *yard*. (6) Estimating time in terms of days and weeks: finding dates on the calendar.

B. *Reading:* (1) Making use of the bulletin board to announce the completion of an activity. Example: Tom had made a cage for the tigers. (2) Fostering a love for animal stories by reading such books as: (a) *Baby Animals*,

by Diana Thorne; published by the Saalfield Publishing Company, Akron, Ohio. (b) *Little Black Sambo*, by Helen Bannerman; Harter Publishing Company, Akron, Ohio. (c) *Little Dog Cracker*, by Rachal T. Dixon and Marjorie Hartwell; Whitman Publishing Company, Racine, Wis. (d) *Dogs*, painting and stories by Diana Thorne; Saalfield. (e) *Three Bears*, Retold by Wallace C. Wordsworth; Rand McNally Company, Chicago, Ill. (f) *Three Little Pigs*, by Frances Beem; Rand. (g) *Baby Animals and Their Mothers*; Harter. (h) *Wild Animals and Their Children*; Whitman. (3) Stimulating interest in reading advertisements, posters, and signs to get information. (4) Following written directions. (5) Objective tests in silent reading, using mimeographed sheets as shown in the illustrations.

C. *Language.* (1) Emphasize the correct use of *see*, *saw*, and *seen*; *come* and *came*; *have* and *has*; *did* and *done*; *catch* and *caught*. (2) Have drills in the form of games, the object of which will be not to "get caught" by making some common error that is to be corrected. (3) Write stories of a few sentences about each animal illustrated in the booklets. (4) Stress the correct use of capitals and periods. (5) Talk about animals and their habits and make charts:

THE ELEPHANT

The elephant is a very large animal. He comes from a hot country. The elephant is friendly. He likes to eat hay. He eats peanuts out of people's hands.

(6) Write riddles and read them to the class. Other pupils guess the answers.

A RIDDLE

I make people laugh at the circus. I can do funny tricks. Sometimes I stand on my head. I stand on a horse and ride. Guess who I am. (Clown)

(7) Have a number of such riddles mimeographed; also small pictures to match. Place a set in an envelope for each child and let him match the riddles with the correct pictures.

D. *Art.* (1) Have the pupils make on the blackboard original sketches of what they think would be a good frieze. Let pupils paint the best ones on wall paper. (The frieze in the photograph was designed by a 7-year-old boy.) (2) Let the pupils make original patterns for borders and all-over designs, using circus animals as motifs. (3) Encourage neatness and orderliness by frequent display of good work on the bulletin board.

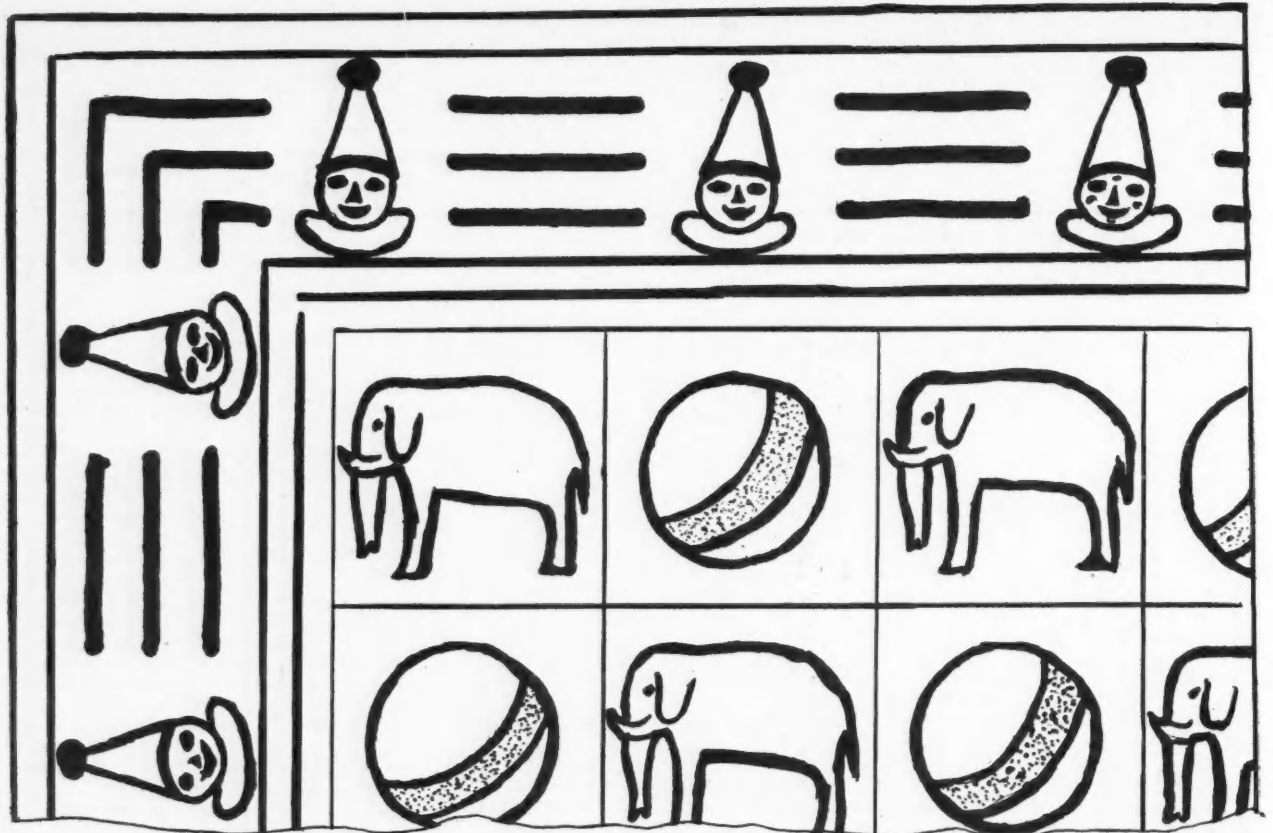
VIII. *Culminating Activity.* (1) Program with dramatizations and songs. (2) Exhibit. (a) Circus constructed on the sand table. (b) Art productions. (c) Compositions and booklets. (d) Pictures of pupil activities.*

Silent Reading Tests

I. Draw a line under the right answer:

- Children like animals. Yes. No.
- The ringmaster danced. Yes. No.
- Seals like to be in water. Yes. No.
- A dog is stronger than a lion. Yes. No.

*REFERENCES: Curriculum Records of the Children's School—Evanston. The Instructor, June, 1936. The Weekly Reader, Number One.



Patterns for Border and Surface Designs Developed by the Circus Project

5. A zebra is black and white. Yes. No.

II. Read and do:

1. Draw a tent.
2. Make two doors in the tent.
3. Draw a big black elephant.
4. Draw three bears.
5. Draw a camel eating hay.

III. Draw a line under the right words:

1. The circus came in { November.
September.
October.
2. The biggest animals

were the

3. A monkey can swing on a

IV. Choose words from the list below and write the correct answers:

1. A parrot can
 2. A monkey can ride a
 3. The animals obey the
 4. The giraffe has a long
 5. We are making a book.
- tricycle ringmaster
neck circus
talk

{ lions.
tigers.
elephants.
branch.
house.
tent.

I soap and I lather, I lather and soap
Because I would rather be clean and neat
And some day I hope
I can tell all the boys
And tell all the girls
To soap up and suds.

[*Scrubs and rubs as he talks.*]

CHIEF: That explains your name very well, Soapy-Suds. Now, what have you to report?

SOAPY-SUDS: I delivered twenty bars of soap, thirty wash cloths and fifteen towels today.

CHIEF: Did you leave directions, too?

SOAPY-SUDS: I did, Chief. The boys and girls said they wanted to use the soap.

CHIEF: Good. Very good. Breezy-Boy, you're next.

[*Soapy-Suds takes his seat. All the Monkeys clap and say "Eep, Eep" as he does so. Breezy-Boy hops up from his place, takes several handspings and lands Right stage.*]

BREEZY-BOY [*Sings to the Tune, "London Bridge is Falling Down"*]:

I romp and run out doors each day
Somersault and jump—I'll say!

And that is a jolly way

To be healthy!

Your book can wait for a rainy day
Leave the house! Come out and play!
You'll be rosy, round and gay
And so healthy!

[*He turns several more handspings and then stands on his head.*]

[*The Merry Monkeyshine-O's clap long and loudly, shouting "Eep, Eep."*]

[*Breezy-Boy goes back to his place on the clump.*]

CHIEF: You manage to keep in trim, Breezy-Boy. Are you helping others to do the same?

BREEZY-BOY [*at his clump*]: Yes, chief, I am.

CHIEF: Tell us about your work.

BREEZY-BOY: My work is all play. Chief, today as I came to the meeting I ran into a house. The windows were all down—closed, I mean—and I saw three boys working at a puzzle. I whispered in their ears: "Come out and play in the fresh air. Leave this stuffy house!"

CHIEF: Did they come out and play?

BREEZY-BOY: Yes, they did. And when they went back into the house again they found out how stuffy it was and opened a couple of windows.

CHIEF: A fine report, Breezy-Boy. A fine report.

ALL THE MONKEYS: Eep, eep, Breezy-Boy! [*They all hop up and down on their clumps. White-Nose hops so high he falls to the floor.*]

CHIEF: Well, White-Nose, you seem to be full of life today. Let's hear from you now.

[*White-Nose leaps to his feet and scampers Right. We see that he is well named for his nose is very, very white.*]

WHITE-NOSE [*right*]: Shall I begin now, Chief?

CHIEF: Yes, White-Nose. We can hardly wait to hear what you have to say. Isn't that right, my Merry Monkeyshine-O's?

ALL THE MONKEYS: Yes, Chief, that's right!

CHIEF: Start right in, White-Nose.

WHITE-NOSE: I'm going to tell you fellows the reason why my name is White-Nose. I don't think you all know, so listen now: Once my nose was the same color as yours. [*The Monkeys paw their noses—trying to see what color they are.*]

The Merry Monkeyshine-O's

(A Play in one act)

Katherine Heisenfelt

THE TIME: Anytime during the day.

THE PLACE: A deep forest.

THE CHARACTERS: Chief Monkeyshine-O

Soapy-Suds Sippy-Sup

Sweet-Tooth Apple-Eye

Snooze-an-Snore Greeny

Breezy-Boy The Merry

White-Nose Monkeyshine-O's

[*The curtain rises and we see an open place in a forest. Trees and bushes make the background. Scattered about the stage are eight clumps of earth.*]

[*Soapy-Suds, one of the Merry Monkeyshine-O's, enters Right. He capers about the stage and goes Left. He whistles and Sweet-Tooth enters Left.*]

SOAPY-SUDS: Hurry up. We'll be late.

SWEET-TOOTH: Where are the others? They're later than we are.

SOAPY-SUDS: They'd better get a wiggle on. The Chief will be awfully angry if they're not on time.

[*Someone is heard singing out Left. Then voices.*]

SWEET-TOOTH [*looking out Left*]: Here they come.

SOAPY-SUDS: Hurry up, there. The Chief will be here any minute.

[*Enter: Breezy-Boy, White-Nose, Sippy-Sup, Apple-Eye, and Greeny. They rush in chattering and each seats himself on a clump of earth.*]

[*There is a sound out Right and all the Monkeys stand at attention with the right paw in a rigid salute.*]

[*The Chief enters Right. He is a Merry Monkey, too, but much larger than the rest.*]

CHIEF [*Walks down the line from Right to Left and inspects the Monkeys. He takes note of ears and necks particularly*]: All right, Merry Monkeyshine-O's; In Position! Chests Out! Shoulders back! Heels together! Toes out! Cough!

[*All the Monkeys cough.*]

CHIEF: Remember that cough is merely to put you in trim for our opening song. I forbid any of you to take cold!

ALL: Yes, Chief.

CHIEF: Are you ready now?

ALL: We are, Chief.

CHIEF: One, two, three—sing!

[*All the Monkeys sing lustily. Tune: "We Won't Be Home Until Morning."*]

We're jolly and gay Monkeyshine-O's

High in a tree we recline-O

With laughter and jokes we combine-O

[*All laugh: Ha, ha, ha!*]

These Monkeyshine Moments of Fun!

Yes, we sing and dance with gusto

We romp and we play 'cause we must-O

And we laugh till our sides almost bust-O

[*All laugh: Ha, ha, ha!*]

With Monkeyshine Moments of Fun!

[*The music continues and the Monkeyshine-O's do a sprightly dance.*]

[*They then repeat the second verse of their opening song and on the last word they all seat themselves.*]

CHIEF: Well done, my lads. Now for the roll call. Soapy-Suds!

SOAPY-SUDS: Eep, eep, I'm here!

CHIEF: Sweet-Tooth!

SWEET-TOOTH: Eep, eep, I'm here!

CHIEF: Breezy-Boy!

BREEZY-BOY: Eep, eep, I'm here!

CHIEF: White-Nose!

WHITE-NOSE: Eep, eep, I'm here!

CHIEF: Sippy-Sup!

SIPPY-SUP: Eep, eep, I'm here!

CHIEF: Apple-Eye!

APPLE-EYE: Eep, eep, I'm here!

CHIEF: Greeny!

GREENY: Eep, eep, I'm here!

[*During the roll call each Monkey rises as he answers. Each answers in a different tone of voice.*]

CHIEF: Snooze-an-Snore!

[*There is no answer.*]

CHIEF: Snooze-an-Snore!

[*Still no answer.*]

CHIEF [*sees the vacant clump*]: Do any of you know where Snooze-an-Snore is?

[*The Monkeys look at each other. They shake their heads.*]

CHIEF: He's late! It's very wrong of him to be late!

[*The Chief reaches in his chest—where his vest would be if he had one—and pulls out an enormous watch. He looks at it, winds it, puts it back. Paces the stage back and forth. Returns Left stage. Sits on large clump Left.*]

CHIEF: Well, we can't wait any longer. We'll have our reports now. Soapy-Suds!

SOAPY-SUDS [*rises*]: Shall I give the meaning of my name again today, Chief?

CHIEF: Of course. You all will tell us why you are named as you are. You have a right to be proud of your names.

SOAPY-SUDS [*goes extreme Right. Stands*]:

I rub and I scrub

And I scrub and I rub twice a week at least
In a big bath tub.

WHITE-NOSE: It's no use, fellows, you can't see your own noses very well—I know, because I've tried to see mine.

CHIEF: Go on with your story now, White-Nose.

WHITE-NOSE: Well the Chief thought it would be a very wise plan to have one of us to tell the boys and girls about milk. He gave me the job.

[The Monkeys all nod to each other, meaning "A good idea."]

WHITE-NOSE: Some of them liked milk and some of them didn't. So I used to sing them a little song. This is the song [Tune: "Three Blind Mice"]:

WHITE-NOSE [sings]:

Do not pass
Up a glass
Of sweet milk
Soft as silk
Drink ev'ry drop 'cause it is oh! so good!
Lick ev'ry bit—it's the very best food!
I like milk!

[All the Monkeys rub their tummies and sing the last line twice: "We like milk!" "We like milk!"]

CHIEF: We all agree to that, don't we boys?

[All the Monkeys nod their heads vigorously.]

CHIEF: And then? Go on, White-Nose.

WHITE-NOSE: When I sang this song to them I used to drink a swallow of milk. I always carried a glass of milk with me. It helped a great deal to show the girls and boys that I liked milk—but my nose got whiter and whiter—and now it's white for keeps.

CHIEF: You have deserved your name and your nose, White-Nose. Give him the glad hand, boys!

[All the Monkeys applaud and say "Eep, eep." White-Nose bows, happily, and resumes his former place.]

CHIEF: Now, what have we next on the program? Let me see—

[He is interrupted by a loud noise and Snooze-an-Snore enters hastily Left. He goes to the Chief and salutes. He is out of breath from running as fast as he can.]

CHIEF: You're late, Snooze-an-Snore. [The Chief takes out his watch and looks at it.] You're very late!

[There is a silence for a moment. The Monkeys whisper to each other. They feel sorry for Snooze-an-Snore.]

CHIEF: Well! Have you anything to say for yourself?

SNOOZE-AN-SNORE [getting his breath]: Yes, Chief.

CHIEF: Take a deep breath, then, and say it.

SNOOZE-AN-SNORE [Crosses in front of Chief toward Right and stands between Chief and Monkeys]: You all know what my job is?

[The Monkeys all nod.]

CHIEF: Yes, we know what your job is.

SNOOZE-AN-SNORE: Well, usually I have a fairly easy time when I make my rounds. Most people like to sleep with a window open. But last night I had a hard customer.

CHIEF: Last night? This is today. Have you been busy with one customer all this time?

SNOOZE-AN-SNORE: Yes, I have, Chief. He was a funny sort of person. Every single window in his house was closed tight. Even his bedroom window. First I went around the house and opened a few windows. [The Monkeys lean forward listening interestedly.] And do you know what that man did?

ALL THE MONKEYS: What?

SNOOZE-AN-SNORE: He went around the house right after me and closed them all again.

[All the Monkeys sigh and shake their heads sorrowfully.]

SNOOZE-AN-SNORE: I kept that up all evening and finally I went to sleep. When I woke up I said to myself "I won't give up."

CHIEF: Well said, Snooze-an-Snore. What did you do?

SNOOZE-AN-SNORE: I broke a couple of windows.

CHIEF: You broke the windows?

SNOOZE-AN-SNORE: I did. I went in and told the man I did it. And I told him why, too. I said, "Now get up and do some exercise every morning and you'll soon warm up."

SNOOZE-AN-SNORE: And then I told him I was sorry I had to break the windows, but it was better for him to pay for new windows than to pay a big doctor bill.

CHIEF: What did the man say to that?

SNOOZE-AN-SNORE: He was awfully angry at first. He put on a big sweater. Then I finally got him to exercise a bit. He got warmer and took off the sweater. And he said "My, this fresh air smells sweet." And Chief, he shook my paw and thanked me. He said he was going to have new windows put on again but he would leave them open after this.

CHIEF: So far so good. Did he promise to leave them open all night?

SNOOZE-AN-SNORE: Yes, he promised he would.

CHIEF: A splendid report. You're excused for being late, Snooze-an-Snore. Take your place.

[Snooze-an-Snore goes to the vacant seat. As he passes, the Monkeys pat him on the back and all murmur in praise "Eep, eep."]

CHIEF: Now we'll go on with our reports. Let's hear from you, Greeny.

[Greeny takes his place Right stage. He stands there silently, looking from Chief to Apple-Eye.]

CHIEF: We'll we're waiting. [The reason dawns upon the chief.] Oh, yes, I know what's the matter. You want Apple-Eye with you. You boys work well together. Come on, Apple-Eye.

[Apple-Eye joins Greeny Right.]

CHIEF: Ready, boys!

GREENY: We have a dance we worked up, Chief.

APPLE-EYE: May we show it to you?

CHIEF [to the Monkeys]: What do you say, boys?

THE MONKEYS: Eep, eep. We want to see the dance.

CHIEF [laughing]: The boys are willing. Go ahead.

[Greeny and Apple-Eye do a sprightly dance.]

[They bow at the close.]

[All the Monkeys stand on their clumps and hop up and down shouting "Eep, eep."]

CHIEF [applauding]: That was great. Have you any more to do or say?

GREENY: We have.

APPLE-EYE: Lots more.

CHIEF: Say it, then.

APPLE-EYE: We have to jump, we can't sit still [he takes a leap into the air].

GREENY: We jump with a giggle, we jump with a will [he jumps also].

APPLE-EYE [points to Greeny]: My partner here eats—

GREENY: Vegetables! [pointing to Apple-Eye] My partner here eats—

APPLE-EYE: Fruit!

GREENY:

Potatoes are good though they're not enough I'm the Greeny and I like green stuff Lettuce and celery, peas and beets Carrots, tomatoes. They're good eats. And I like spinach and I like corn That's why I jump from early morn!

[Greeny and Apple-Eye jump twice. All the Monkeys jump, too, saying "Eep, eep."]

APPLE-EYE:

I like oranges, gold and round Juicy and sweet are they— But let me tell you one and all [he points to the Monkeys]

Eat an apple a day!

ALL THE MONKEYS: Eat an apple a day.

APPLE-EYE:

Any fruit is good, that's true,

But listen while I say,

If you want some rosy cheeks

Eat an apple a day!

ALL THE MONKEYS: Eat an apple a day.

CHIEF: Give them the glad hand, boys. Give them the glad hand.

ALL THE MONKEYS: Eep, eep. [They applaud as Greeny and Apple-Eye seat themselves again.]

SIPPY-SUP: May I come next, Chief? [He rises.]

CHIEF: What's your hurry, Sippy-Sup?

SIPPY-SUP: I'm so thirsty. I want a drink of water.

CHIEF: Of course you may come next. [To the rest:] We might know that Sippy-Sup would want a drink of water.

SIPPY-SUP [goes Right]:

Listen, my pals, I'm thirsty as can be I drink lots of water, you see. Some folks think that water was made

Just to wash with. I'm afraid They'll be sick. Aren't you? [Looks at the Monkeys.]

[All the Monkeys nod.]

I wash my face [he does so] and wash my paws [rubs his paws]

But I put some inside, too. Why? Because Water means health and I want to be healthy!

Then I'll be wise! And then I'll be wealthy. I tell every son and I tell every daughter

Drink lots of clear, cool water.

CHIEF: We all do, Sippy-Sup.

SIPPY-SUP:

That's why my name is Sippy-Sup I drink water by the cup

I sip and sup and sup and sip Water is healthy. Yip! Yip! Yip!

[On each "Yip" he leaps in the air and claps his hands over his head. The Monkeys rise after him and leap three times saying,

"Yip, Yip, Yip," clapping their hands over their heads.]

[Sippy-Sup takes his place.]

CHIEF: One more report before we close the meeting. Sweet-Tooth, let's hear from you.

SWEET-TOOTH [Goes Right. He takes a huge tooth brush off the place where a pocket should be]:

See this little brush, my friends?

It keeps my jewels bright and clean.

SWEET-TOOTH:

My jewels aren't diamonds

My jewels aren't of stone

But I've brushed my teeth

Till they sparkled and shone!

[He shows his shiny teeth to the Monkeys. They all show their teeth to one another. The Chief looks at them and nods approval.]

SWEET-TOOTH:

My teeth are my own

And I won't give them away

The dentist can't have them
I'll brush them each day
Not once—but two times
I don't have to be told
'Cause I want my own teeth
When I get to be old.

[All the Monkeys say "Eep, eep."]

CHIEF: Did you bring the tooth brushes,
Sweet-Tooth?

SWEET-TOOTH: I did, Chief.

CHIEF: Get them.

[Sweet-Tooth exits Right.]

CHIEF: Line up for the Tooth-Brush Drill.
[All the Monkeys line up. Sweet-Tooth
enters with a long tray on which is a large
tooth brush for each Monkey.]

CHIEF: Give the boys their brushes, Sweet-
Tooth.

[They all take places before a clump. The
Chief is Extreme Left and leads the drill
with his tooth brush.]

[At the close of the drill they all shoulder
their brushes.]

CHIEF: March out and replace your

brushes, boys. I'll give you one minute.

[They all march out and in again. The
Chief winds his watch while they make an
entrance.]

CHIEF: Just time enough for our closing
song, boys, Cough! [They all cough.]

CHIEF: One, two, three—Sing!

[All the Monkeys sing as in the opening:
"We're jolly and gay Monkeyshine-O's," etc.]

[They repeat the opening dance also. They
dance out. The curtain falls.]

New Books of Value to Teachers

Simple Methods of Religious Instruction

Reviewed by Rev. Thomas S. Bowdern, S.J.

Simple Methods in Religious Instruction

By Rev. Joseph H. Ostdiek, M.A., Diocesan Superintendent of Schools,
Omaha, Nebraska. Cloth, 134 pp. \$1.50. The Bruce Publishing Company,
Milwaukee, Wisconsin.

Father Ostdiek's courses in Catechetics at Creighton University now
appear in printed form in answer to repeated requests from his students
and friends. This excellent book, though all too brief, has material sufficient
for a two-credit course in what college catalogs would describe as general
methods of teaching religion in elementary and secondary schools. The con-
tents are equally valuable to the teacher of religion working in vacation
schools or instruction centers of any kind.

The introduction gives a historical survey of religious instruction in the
Church from the beginning to our own days culminating in the encyclical
of Pius X on *Teaching Christian Doctrine* (1905) and that of Pius XI on
the *Christian Education of Youth* (1929) and in the new life put into the
venerable Confraternity of Christian Doctrine, founded in 1560, confirmed
again by the new Code of Canon Law (1918) and especially by the decree
of April, 1935, which ordered the establishment of the Confraternity
throughout the world. In the United States where nearly half (2,000,000)
of our Catholic children are in public schools adequate instruction in religion
is a very practical and urgent necessity.

The careful reading of this book will help to put proper order and
sequence into religion courses and dynamic interest into religion classes
even when taught by seasoned religious teachers. In eight brief chapters
are treated the history and aims of religious instruction, the child, methods
and procedures, the lesson, aids and devices, organization of classes and
program, and the levels of instruction. Each chapter closes with a review
section of "Problems and Exercises" and a brief list of references to parallel
treatment or more extended treatment in the best recent secular and religious
educational literature. The book ends with a valuable list of "Selected
References and Materials for Teachers" and an index.

Notice is taken in several places of the controverted point of the use of
memory and of even rote memory in the study of religion. The human
faculty known as the memory is in complete disgrace with the same educa-
tional psychologists who have "liquidated" the will and now threaten the
intellect. But we do have memories and we can remember.

Says G. K. Chesterton in his autobiography:

"My father knew all his English literature backwards and I knew a
good deal of it by heart, long before I could really get it into my head. I
knew pages of Shakespeare's blank verse without a notion of the meaning
of most of it; which is perhaps the right way to begin to appreciate verse."

And Irving Bacheller in a recent magazine article writes at some length:

"My mother began when I was young to store my memory with good
things. She induced me to memorize poems which had pleased her. Later
she paid me for memorizing long passages in *Paradise Lost*—not much
more to me than resounding words at that time. They lived with me and,
by and by, I began to feel the great organlike chords of music and the
powerful phrasing in these passages. . . . I committed [to memory] the
eloquent words of *David Copperfield*. I had got the memorizing habit. I
fell in with a learned man who introduced me to William Shakespeare. The
tragedies thrilled me. We began to commit the great passages. When I went
to college I was loaded with memories—things to live with that were
indeed a help to me. I have since learned that the thing to do with a
memory is to trust it. . . . Memory is only a servant, and like most
servants, its habits depend upon requirements and practices."

Compared with such feats of memory and rote memory the extent of
catechetical material that a child might be asked to memorize is modest
indeed. The author is not a champion of rote-memory methods. Far from
that, but he is unashamed in recommending an intelligent use of the
memory and even of occasional use of rote-memory.

In addition to the memory there is discussion of the senses, the natural
tendencies as affected by original sin, the imagination, the intellect, the
will, and the contributions of nature and grace working together.

The Munich Method and the Sower Scheme are briefly described as the

application to religious instruction of the psychological and concentric
methods. The advisability of a "child-centered" program, the practical
wisdom of adapting instruction to local conditions, and the art of question-
ing all come in for some discussion.

The catechetical method or the method of question-and-answer is ex-
amined. The author points out the important reasons for actually construct-
ing a textbook in this style but he shows how the catechism lesson was
never intended to be a dreary routine of rote answers to stereotyped ques-
tions. A scientific summary of the Christian religion the catechism is and
must be, but the teacher is expected to be the "living voice" that gives
vitality, variety, and interest to the class. To help develop this skill, lesson
plans are given, the effective use of Bible and Church history, prayers, reli-
gious actions, liturgy, music, and hymns are discussed together with meth-
ods of integrating them with the doctrinal material.

The growing popularity of visual education has developed in all fields
including, that of religious education, a wealth of material designed to add
color and concreteness to instruction. Because there has been abuse is no
reason why the religion teacher should not explore the possibilities of pic-
tures, charts, maps, slides, films, graphic illustration by diagrams and
figures, dramatization and projects. The author has a wealth of suggestion
on what to use and where to get it.

Very valuable to the school principal or director of an instruction center
is the discussion of organization of classes and division of program. In so
many situations where teachers are few, classes must be combined and the
matter must be taught in cycles. What classes should be combined and
how best to rotate the class matter are problems that receive the benefit
of the author's experience.

Not the simplest problem to solve is the classification of pupils. Here
we must consider the previous progress made by the student in religious
education. College deans, too, have come to realize that all Catholic fresh-
men can no longer be lumped together in religion class. For effective teach-
ing the boy who comes from a Catholic grade school and high school
should be in a different class from the boy who comes from a public high
school in a town where they had Mass once a month for a little handful
of Catholics.

One of the most valuable parts of the book, especially for young teachers,
gives a very practical and simple psychology of education in which five
age-levels of instruction are described and the appropriate methods of deal-
ing with pupils on each level are discussed. This "human problem" of
teaching is not easy even for the veteran but it adds the adventure to
teaching and gives it its fascination and holds us to our chosen work for
God until "the day and we are far spent."

To this reviewer beginning his career as a teacher of religion nearly 30
years ago as a volunteer in a Sunday school in an institution for delinquent
boys and girls this book would have been a Godsend, a revelation, and a
life-saver. One reading of this book would have taught him "without tears"
what actually it took him many years and cost him much grief to learn. If
in addition to this book (because its contents are so condensed) he had had
the advantage of a teacher in a semester course in methods of teaching
religion he would have felt the confidence as well as the zeal of St. Paul or
St. Francis Xavier and might even have enjoyed some tiny mite of their
success.

PUBLICATIONS RECEIVED

¶ *Kateri Tekawitha*. By Rev. John J. Wynne, S.J., Paper, 64 pp., 25
cents. Pub. by author, 226 East Fordham Rd., New York City. ¶ *The
Easy Descant School Song Book*. Ed. by John Tobin. School Edition
(Staff and Sol-Fa). Paper, 24 pp. For sale in the U. S. by Carl Fischer, New
York City. ¶ *Songsmith*. By Rev. Gerald W. E. Dunne, Litt.D. Cloth,
236 pp., illustrated. Toledo Artcraft Co., Toledo, Ohio. A worthy collection
of the author's poems with a previously published introductory essay ably
sustaining the thesis that Catholicity is absolutely necessary to literature.
The onomatopoeia of Poe sounds through many of the poems. ¶ *Fun
Learning French*. Books I and II. Paper, 16 pp. each. The Julie Naud Co.,

New York City. Pictures to be colored. The title of each picture representing a common object is given in English and French followed by a phonetic spelling of the French. *Science Safeguards to Crops, Livestock, and Farm Income*. Agriculture Extension Service, Madison, Wis. Free to residents of Wisconsin; 20 cents to others. *In Number-Land*. By Mae K. Clark and Laura Cashman. Paper, quarto, 112 pp., 40 cents. The Macmillan Co., New York City. A textbook-workbook to supplement a conventional or an activity program. *Laboratory and Workbook in Chemistry*. By Maurice U. Ames and Bernard Jaffe. Paper, 228 pp., 84 cents. Silver, Burdett & Co., New York City. A manual for senior high schools. *That Cathedral Team*. By Alan Drady. Cloth, 248 pp., \$1.50. P. J. Kenedy & Sons, New York City. A novel football story that will entrance boys of 12 to 18. *French Catholic Missionaries in the Present United States*. By Sister Mary Doris Mulvey, O.P. Paper, 168 pp. Catholic University of America, Washington, D. C. *80th General Convention Report, C.C.V. of America*. Catholic Central Verein, 3835 Westminster Place, St. Louis, Mo. Catholic thought on economics and social welfare. *Sudden Death and How to Avoid It*. By J. C. Furnas and E. N. Smith. Paper, 64 pp., 25 cents. Simon & Schuster, New York City. Papers on driving automobiles for grade and high schools. *Daily Progress in Religious Virtues*. By Rev. J. Pitrus, S.T.D. Cloth, 320 pp. Immaculate Conception Convent, New Britain, Conn. Brief meditations for nuns for every day of the year. *The Commandments in Sermons*. By Rev. Clement Crock. Cloth, 303 pp. Joseph F. Wagner, Inc., New York City. Applied to modern problems for the laity. *John L. Stoddard, Traveler, Lecturer, Litterateur*. By D. Crane Taylor. Cloth, 339 pp., illustrated. P. J. Kenedy & Sons, New York City. A well-written biography. *The Three Hours' Agony of Our Lord Jesus Christ*. By Rev. John A. Elbert, S.M. Paper, 123 pp., 75 cents. Bruce Pub. Co., Milwaukee, Wis. *Story Biographies*. Ed. by Harriet L. McClay and Helen Judson. Cloth, 713 pp., \$1.44. Henry Holt & Co., New York City. Prepared by modern writers, explorers, scientists, leaders, educators, musicians, etc. For high schools and junior colleges. *Everyday Problems in Economics*. By Cornelius C. Janzen and Orlando W. Stephenson. Paper, 158 pp., 60 cents. Silver, Burdett & Co., Newark, N. J. For use in high schools. *A Syllabus in American History and Problems of American Democracy for Secondary Schools*. Paper, 219 pp., \$1. D. C. Heath & Co., Boston, Mass. Prepared by public-school teachers of New England History Teachers' Association. Presents: objectives, units of instruction in history, units in current problems, bibliography. *The Chinese Twins*. By Lucy Fitch Perkins. Cloth, 194 pp. Houghton, Mifflin Co., Boston, Mass. One of the Perkins Twin Series. *Problems in American Democracy*. By R. R. Ammarell. Paper, 88 pp. McKinley Pub. Co., Philadelphia, Pa. The fourth edition of a workbook and study outline for high school. *Personal Efficiency and Citizenship*. By Garry C. Meyers and D. H. Patton. Part I, Text. Paper, 104 pp. Part II, Exercises. Paper, 128 pp. School and College Service, Columbus, Ohio. A textbook in Educational Guidance and personal efficiency for high-school use. *Choosing Your Life Work*. By William Rosengarten. Cloth, 347 pp., \$2.50. Whittelsey House, McGraw-Hill Book Co., New York City. The second, revised edition of a work for college and advanced high-school classes. *Development of Modern English*. By Stuart Robinson. Cloth, 537 pp., \$2.25. Prentice-Hall, Inc., New York City. Modern English usage explained in the light of the historic development. *Science of Living Things*. By B. A. Walpole. Paper, 130 pp., 52 cents. Macmillan Co., New York City. A workbook intended for upper grades of rural schools. Stresses agriculture. *Practical Problems in Education*. By J. B. Edmonson and Raleigh Schorling. Paper, 75 cents. Public School Pub. Co., Bloomington, Ill. A workbook in secondary education. *A Mathematician Explains*. By Mayme I. Logsdon. Cloth, 171 pp., \$2. Univ. of Chicago Press, Chicago, Ill. This college course in the "science" of mathematics represents the ultimate step in reaching for the cultural objectives of an old standard college study. *The Story of the Plant Kingdom*. By Merle C. Coulter. Cloth, 257 pp., \$2.50. Univ. of Chicago Press, Chicago, Ill. This new-type textbook developed at the University of Chicago offers a comprehensive introductory or survey course in botany for general college classes. *Integrated Mathematics*. By John A. Swenson. Cloth, 442 pp., \$1.47. Edwards Brothers, Ann Arbor, Mich. An introduction to algebra. *School, Home, and You*. By J. W. Irwin and Garry C. Myers. Paper, 160 pp. School and College Service, Columbus, Ohio. Prepared from the public-school point of view. *Personality in Voice and Speech*. By W. Roy Diem. Paper, 182 pp. School and College Service, Columbus, Ohio. Advance high-school study of public speaking. *The Nation at School*. By F. S. Marvin. Cloth, 172 pp., \$1.75. Oxford Univ. Press, London, Eng. The British schools at work. *Pocahontas and Captain Smith*. By Rev. A. M. Grussi. Cloth, 186 pp., \$2.00. Christopher Pub. House, Boston, Mass. A novel telling the story of the colonization of Virginia. Characters carefully drawn. Bancroft's history is the source of historic data. *Exploring in Physics*. By R. J. Stephenson. Paper, 219 pp. Univ. of Chicago Press, Chicago, Ill. *Reminders of the Christian Life*. By Rev. J. F. Drew. Paper, 82 pp., 25 cents. F. H. McGough & Son Co., Grand Rapids, Mich. Standards for men and nations patterned upon Christ crucified. Quotations from *The Imitation* on each page. *Essential Exercises in Bookkeeping*. By Walter E. Leidner. Cloth, 309 pp. (rev. ed.) South-Western Pub. Co., Cincinnati, Ohio. Supplementary problems classified for selective use. *The Activity Program*. By Gordon Melvin. Octavo, 285 pp., \$2.90. Reynal & Hitchcock, New York City. Intended as a practical help to teachers in developing activity programs in the grades. *The Church of Christ*. By Rev. A. Rousseau. Cloth, 327 pp., \$2. Bruce Pub. Co., Milwaukee, Wis. A volume of the Religion and Culture series. Sets forth the relations between

God and man and shows how forgiveness was obtained through the merits of Christ under the Old Testament as it is obtained now under the New Testament. Chapters of the sacraments are especially valuable. *Peter and Nancy in Africa*. By Mildred H. Comfort. Cloth, 287 pp., 85 cents. Beckley-Cardy Co., Chicago, Ill. Supplementary reader for 5th and 6th grades. *The Social Studies Curriculum*. The 14th yearbook of the Dept. of Superintendence of the N.E.A. Cloth, 478 pp., \$2. Dept. of Superintendence, National Education Association, Washington, D. C. *Everyday Life Pre-Primer*. By Ethel M. Gehres. Paper, 44 pp. John C. Winston Co., Philadelphia, Pa. Illustrated realistically with photographs. *Adventure Bound*. By C. Persing and Bernice E. Leary. Cloth, 366 pp. Harcourt, Brace & Co., New York City. The first of the New Discovery series which aims to interest boys and girls in the best accounts of recent achievements. *Cicero's Milo (in English)*. By Rev. Francis P. Donnelly, S.J. Paper, 64 pp., 50 cents. Bruce Pub. Co., Milwaukee, Wis. Useful for teachers and pupils in Latin classes and in classes in public speaking. *Find It Yourself*. By Elizabeth Scripture and Margaret R. Greer. Paper, 64 pp., 40 cents. H. W. Wilson Co., New York City. A revised teachers' edition of *A Brief Course in the Use of Books and Libraries*. *55 New Tin-Can Projects*. By Joseph J. Lukowitz. Paper, 80 pp., illustrated, 75 cents. Bruce Pub. Co., Milwaukee, Wis. Many useful articles from tin cans with very simple tools. *Chemistry Workbook and Laboratory Manual*. By Russel S. Howard. Paper, 305 pp., 96 cents. Henry Holt & Co., New York City. For junior college. *Instructional Tests in Bookkeeping for High Schools and Colleges*. By Fayette H. Elwell and John Guy Fowlkes. Paper, 92 pp., 36 cents. World Book Co., Yonkers, N. Y. A continuous survey of the students' mastery of 80 topics. *Elements of German*. By Jacob Greenberg and Simeon H. Klawer. Cloth, 334 pp., \$1.40. Doubleday-Doran & Co., Garden City, N. Y. A text for second-year high school. *Experimental Physics*. By Edwin Morrison and Elizabeth Morrison. Paper, 235 pp., \$2. P. Blakiston's Son & Co., Philadelphia, Pa. 62 experiments planned for college classes. *De La Salle March*. By Brother H. Basil, F.S.C. is suitable for high-school bands. Carl Madder, Forest Park, Ill. *Course of Study in Journalism for Secondary Schools*. By Dr. C. A. Buckner. Paper, 30 pp. Bulletin No. 105 (1935) of Dept. of Public Instruction, Harrisburgh, Pa. *Sacred Music and the Catholic Church*. By Rev. George V. Predmore. Cloth, 219 pp., \$2.50. McLaughlin & Reilly, Boston, Mass. A book of answers to the questions Why and How in church music. A boon to church organists who lack the methodical training necessary to a smooth performance. Unusually complete. *Easy Notation Hymnal*. By Rev. William E. Campbell. Paper, 106 pp. Pub. by author at Hilltown, Bucks Co., Pa. *Income and Economic Progress*. By Harold G. Moulton. Paper, 172 pp. N.C.W.C., 1312 Massachusetts Ave., N.W., Washington, D. C. *Organized Social Justice*. Paper, 32 pp. N.C.W.C., Washington, D. C. *Radio Plays*. By Gladys Schmitt and Beatrice Lewis. Paper, 8 pp. each, 25 cents each. The Scholastic, Pittsburgh, Pa. *Catholic Faith (Book Two)*. By Rev. Felix M. Kirsch, O.M.Cap. and Sister M. Brendan, I.H.M. 151 pp., illustrated. Paper, 30 cents. Cloth, 50 cents. P. J. Kenedy & Sons, New York City. Based upon *The Catholic Catechism* of Cardinal Gasparri and prepared under the supervision of the Catholic University of America.



—Photo by Geo. McCormack

First Public-School Teacher Honored.—Father Francis Rivet, thought to be the first teacher to be paid by the U. S. Government, was honored by the Vincennes Teachers' Federation, Vincennes, Indiana, during National Education Week. Father Rivet was sent in 1790 upon recommendation of President Washington to "educate the youth of Vincennes and the nearby Indian village of Chippecoke." His salary was \$200 annually. He died in 1804. The picture shows the teachers placing a wreath on his grave in the Cathedral churchyard.

The Fabric of the School

A Page for Pastors and Principals

OPERATION OF HEATING AND VENTILATING APPARATUS

Efficient operation of any mechanical equipment requires at all times the services of an intelligent operator and occasionally those of an expert mechanic. Modern heating and ventilating apparatus in the schoolhouse, after being installed by competent engineers, requires the services of a competent janitor-engineer who should be thoroughly familiarized with the essentials of operation. The janitor-engineer should understand perfectly all routine procedures and should know what to do in any emergency and when to call for expert assistance.

In the belief that the custodian of your building will be interested in reviewing the general requirements of his job, we present the following summary taken from a book of instructions issued by the board of education of Lawrence, Kansas.

The custodian must keep all boiler rooms, fuel-storage rooms, plenum chambers, fan rooms, pump rooms, and so forth, clean and in good order at all times. Wood, ashes, refuse, paper, or other materials must not be allowed to collect in them.

The walls of the boiler room, fuel room, and pump room shall be cleaned once or twice a year. Where there is a suitable drain, and where the walls are of concrete, stone, or brick they may be washed with a hose.

Boiler room floors are to be flushed with water daily and scrubbed when necessary.

Fans and fan housings shall be thoroughly cleaned twice a year or more often if necessary.

Motors, vacuum pumps, compression pumps, control boards, and all other mechanical apparatus shall be kept clean and free from coal dust, soot, etc. Exercise special care to wipe all oil and grease from floor, motor, and pump bases.

All such apparatus must be lubricated properly at all times. The custodian is responsible for seeing that oil cups, oil reservoirs, and grease cups are filled with the proper grade of oil or grease. Inspect these daily and fill as often as necessary. Bearings and wearing surfaces which do not have grease cups or oil reservoirs must be oiled or greased as needed to keep them in good working order and to prevent undue wear.

Cleaning Ventilator Ducts: Ventilating ducts shall be cleaned at least twice a year, at the close of school and during the Christmas vacation. This cleaning is accomplished by running the ventilator fan full blast, having all volume dampers closed, and opening the ducts for each room separately for about five minutes.

Ventilation of Classrooms: Classrooms shall be ventilated thoroughly at the close of school each day by opening windows and doors wide, weather permitting, for at least twenty minutes. This shall apply only to buildings not equipped with some type of fan system of ventilation.

Temperature to be Maintained: Every room occupied for school purposes shall be kept at a temperature of from 68 to 72 degrees Fahrenheit from 8:20 a.m. until the close of school. The heating plant must be started as early as necessary to insure these conditions.

Inspect and test thermostats and classroom thermometers occasionally to see that they are working properly.

Extremely Cold Weather: In extremely cold weather, the custodian shall maintain a moderate temperature during the night to prevent the freezing of plumbing and other apparatus. When the outside temperature on Sunday or on a holiday preceding a school day is below 20 degrees Fahrenheit, the custodian and his assistants shall bring the temperature of the building to 68 degrees not earlier than 5:00 p.m. and shall maintain a moderate temperature during the night. Special care should be exercised at the close of the Christmas vacation or other winter holidays to see that the heating plant and ventilating apparatus is operating properly throughout the building. Any condition which hinders efficient operation should be reported at once.

The custodian is responsible for preventing the freezing of pipes, traps, drains, and equipment at all times.

Operation of Ventilating Apparatus: The ventilating apparatus of junior and senior high schools shall be in full and complete operation not later than 8:20 a.m. on each school day; in elementary schools, not later than 8:30 a.m. The apparatus shall be operated until the close of the school session unless special instructions are given to the contrary.

Fans used for ventilating toilets shall be operated at all times while school is in session whether the classroom ventilating apparatus is in operation or not, unless other special instructions are given. **Caution:** After switching the fan on, be sure to listen for the sound of the motor. If you do not hear the motor running, investigate immediately, and if you find the motor stuck and not operating, open the switch and report it at once to the office.

Stoker-Fired Boilers: Follow the instructions supplied by the manufacturers of the stoker. In case the stoker fails to operate properly, notify the office at once.

Up-Draft Boilers: To fire up-draft boilers, move live coals toward the flue sheet at the rear of the grate, and add fresh coal to the front of the fire. To bank the fire, proceed in the same manner except add more coal to the fire and unfasten the regulator chain so that the bank will hold. To break the bank in the morning, hook up the regulator chain, shake the

grates, and break the bank so that air can get through. After the fire has burned for a few minutes, follow the directions for firing.

Down-Draft Boilers: To fire down-draft boilers, proceed as with up-draft boilers except that all firing shall be done on the upper grates. It is essential to see that these grates are thoroughly covered with coal in order to prevent cold air from passing through to the lower grates. The back portions of the fire box should be thoroughly filled with hot coke and coal, and gradually sloped to the front. The fuel bed should be at least six inches deep in front. The middle doors, as well as the ash-pit doors, must be closed tightly at all times, except when it becomes necessary to spread or clean the fire on the lower grates. It will be necessary at times to use the slice bar to open the spaces between the upper grates. The clinker hook will also have to be used occasionally between these grates from below to remove clinkers or to stoke coke down to the lower grates when the fuel supply on the latter has been depleted. Ash-pit dampers regulate combustion on the lower grates and must be left open at all times while the boiler is in operation. The dampers in the top fire doors must be used to regulate combustion on the upper grate.

To bank the fire in these boilers, cover the upper grates with coal as in firing except that a deeper bed should be used. Close the top door and open the circulator drafts in the ash-pit doors slightly. To break the bank in the morning, run the slice bar under the bed of coal, and lift up just enough to break the bed of coke. Do not push ashes and clinkers up through the coke bed from below, as this will cause additional clinkers to form.

All Boilers: Feed the fuel quickly, evenly, and lightly. Keep a deep even bed of fuel and fill holes that appear in the fire with coke or with fresh fuel. Be sure that there is a sufficient bed of live coals in the back of the fire box to aid in the combustion of gas and smoke when fresh fuel is added.

Keep the ash pit clean and enough water in it to wet the ashes at all times. Exercise special caution not to get water on the hot grates. An ash pit full of hot ashes may cause grates to warp or burn out.

Flue Cleaning: Clean all boiler flues at least twice a week. When firing is heavy, and with certain types of boilers, this may need to be done daily. Follow the special directions given for each building in this matter.

Safety Valve: Place a wire on the handle of the safety valve so that it can be opened and closed from the floor. Pull this wire each morning as soon as sufficient steam—three or four pounds—has been raised to see that the valve opens and is in proper working order.

Blowing Down the Boiler: Once each day when the steam pressure is at or below one pound, open the blow-off valve underneath the boiler and blow down about one inch of water. After blowing down, fill the boiler again to the level of the second gauge cock, feeding the water very slowly.

Adding Water to the Boiler: When adding water to the boiler while the boiler is hot, do not open the supply valve wide; to prevent damage to the boiler, add water very slowly.

Removal and Disposal of Ashes: Remove all ashes from the boiler daily or more frequently if needed. Clinkers must not be allowed to accumulate on the grates.

Wet all ashes and clinkers in the fire pit; do not attempt to wet them after they have been removed.

Ashes must be removed from the boiler room to the ash-storage pit immediately if an ash-storage pit is provided; otherwise, they must be removed from the boiler room to a storage place approved for that purpose.

Cleaning the Inside of Strainers, etc. Where vacuum or condensation pumps are provided, the strainers should be cleaned once each month or more often if necessary. The special directions supplied with the apparatus for performing this job should be followed.

Vacuum Pumps and Pressure Pumps: Where special instructions have been issued for vacuum pumps they should be used. The following general instructions apply:

With the exception given below, which applies to emergencies only, the vacuum pump must be operated at all times when the heating plant is in operation. **Caution:** If the vacuum pump fails to work or if it is shut off, the condensation from the heating plant cannot return to the boiler, thus causing a dry boiler which will result in serious damage.

Vacuum pumps remove (a) air and (b) condensation from the radiators and steam lines. On some pumps, the air removal (vacuum) is controlled by one electric switch and the condensation (water) by another; on other pumps, these switches are built into a combination switch using different positions to control vacuum, condensation, and both.

The water-control switch must be left turned on at all times when there is fire in the boiler, both night and day. The vacuum switch is to be used when warming up the building in the morning, and a few times during the day as experience indicates. It should not be left on all of the time except in severely cold weather when the plant has to be fired heavily. Turn it off, in any case, at the close of school.

In case the vacuum pump fails to operate and the by-pass discharges into the sewer, it will be necessary to add water to the boiler at frequent intervals to replace the condensation lost in this manner. At any time the vacuum pump fails to work properly, the water gauge must be observed closely and the water level in the boiler kept at the proper height by adding water constantly if necessary. Be sure that the valve on the return

main next to the strainer is open at all times when the vacuum pump and the heating plant are in operation.

Miscellaneous Firing Jobs: Where hot-water heaters are provided in the school, it is the duty of the custodian to fire them and to see that a sufficient supply of hot water is provided when needed in the cafeteria kitchens, clinics, domestic-science rooms, gymnasiums, or elsewhere.

Firing tools are to be kept in good repair and in good order at all times. Do not attempt to repair the more complicated apparatus, such as thermostats, pressure-control systems, vacuum pumps, stokers, etc., but notify the office at once if they get out of order.

Frequency of Observation and Care of Boilers, Ventilating Apparatus, Pumps, etc.: High-pressure boilers must be under constant observation while in operation. When getting up steam in the morning on low-pressure systems (system which operates on a pressure of ten pounds or less) and when it is necessary to fire heavily during cold weather, the custodian must return to the boiler room at least every fifteen minutes to check up thoroughly on the boiler and all mechanical apparatus. When the temperature is above 20 degrees, inspections may be made that the proper temperature level has been attained throughout the building. In these inspections see that automatic devices, fans, pumps, and other apparatus are working properly and observe the steam pressure and the water level in the gauge glass.

Test the water glass every morning before firing up by opening the gauge cocks on the water column regardless of the water level in the glass.

Repairs to Heating and Ventilating Plants: Minor adjustments and repairs may be made by the custodian. Do not attempt to make major repairs; if such repairs are necessary, notify the office.

Catholic Education News

ANNUAL MEETING, N.C.E.A.

The thirty-fourth annual meeting of the National Catholic Educational Association has just been officially announced. The meeting will be held in Louisville, March 31, April 1 and 2. There will be sessions of all departments and sections together with exhibits.

RESOLUTION ON STATE AID

Constant efforts to enlighten the public on the Catholic attitude concerning state aid of schools was pledged by members of the Department of Superintendents of the National Catholic Educational Association in a resolution adopted at the nineteenth semi-annual meeting of the department held at the Catholic University of America, Washington, D. C.

The resolution declares that the country's citizens have seemed to miss the distinction between "pupil aid" and "school aid" in the matter of finance "where the children attending Catholic schools are concerned, although transportation in some states and textbooks and welfare boards in others have been provided for years."

"Be it resolved," the resolution continues, "that the Superintendents constantly strive by continued educational means to enlighten the public, both Catholic and non-Catholic, of the fairness and reasonableness of the Catholic claim for assistance from the public tax fund, especially in such elementary and fundamental aids as health, safety, and textbooks for the children in the privately supported public schools."

Another resolution urged special attention to athletics, finance, and diocesan examinations "to determine whether or not the best interests of Catholic education might be served in the efficient central control of high-school athletics and in a unified system of diocesan examinations." It was likewise believed that "instruction on all levels is improved by the proper certification of diocesan teachers according to given standards of training."

The address of welcome to the meeting was given by Rt. Rev. Msgr. Joseph M. Corrigan, rector of the Catholic University.

Among the speakers of the conference were: Most Rev. John B. Peterson, bishop of Manchester and president general of the N.C.E.A.; Rt. Rev. Msgr. Joseph J. Murphy, of Columbus, Ohio; Rev. J. J. Featherstone, of Scranton; Rev. Austin F. Munich, of Hartford; Rev. Felix N. Pitt, of Louisville, Ky.; Rev. Dr. George Johnson, director of the department of education, National Catholic Welfare Conference and general secretary of the National Catholic Educational Association.

BOSTON REPORT REVEALS FULL PROGRAM

The enrollment in the Catholic schools of the Archdiocese of Boston below college grade, on June 16, 1936, was 97,929, an increase of 162 over that of the previous year. These figures are part of the 23rd annual report of Rev. Richard J. Quinlan, S.T.L., diocesan director of schools.

In June, 1936, 8,142 pupils were graduated from the eighth grade. Of these, 3,543 planned to enter Catholic high schools and 4,148 planned to enter public high schools.

In June, 1936, the total of graduates from Catholic elementary and secondary schools was 10,597. In June, 1926, the number was 7,680. Thus the increase for a period of 10 years was 2,917. The total number of students pursuing secondary studies under Catholic auspices during the school year 1935-36 was 11,983, an increase of 525 over the previous year.

Among the 61 parish schools offering high-school work, 48 provide a full four-year course. "It is not only the duty of the school to prepare pupils for some useful occupation in life," says the report, "but it is also the obligation of the school to teach them how to make the best use of those faculties that make for noble and wholesome living."

Public speaking and debating are well established as a part of the cur-

riculum of the high schools of the diocese. The diocesan oratorical and debating league sponsors interschool contests.

Uniform courses of study, obligatory for all schools, are used in the archdiocese. Annual printed examinations are prepared by the office of the diocesan supervisor.

Emphasis is placed upon health activities and requirements. Among the agencies assisting in this work is the Guild of St. Apollonia which carries on the dental work. Audiometer tests were made by the city health officers. The city health department supplies physicians and nurses for all parochial schools in the city of Boston.

NEW PRESIDENT FOR MARQUETTE

Rev. Raphael C. McCarthy, S.J., has been appointed president of Marquette University, Milwaukee, Wis. The retiring president, Rev. William M. Magee, S.J. has, by special dispensation, served for two years beyond the regular six-year term.



Rev. R. C. McCarthy, S.J.

Father McCarthy, who is 47 years old, comes from St. Louis University where he has been head of the department of psychology and regent of the school of philosophy and science. He received the degree of doctor of philosophy at King's College, University of London, in 1925. He is well known as a lecturer and writer in the field of educational psychology.

URSULINE HIGH SCHOOL CONFERENCE

Ninety delegates from high schools of the Ursuline Nuns of the Roman Union assembled November 27 to 28 at Springfield, Ill. Rev. Mother Agatha Farley represented the Ursuline provincialate. Sister Mary Bergard Donovan of Springfield was chairman.

The conference met in three groups: general, sectional, and social. Directed study and personnel work was the subject for discussion at the first unit of the general meetings; character formation was considered in the second; the importance of the school paper was considered in the third meeting. Rev. John B. Franz, of Springfield, read a paper on character formation at the second meeting.

The sectional meetings considered mathematics, science, modern languages, English, Latin, and history. The last day of the meeting was dedicated to the feast of the Roman Union. It was announced that as a general activity in the religion classes for the coming year the subject "Persecution in Mexico" will be used.

THE HIGH-SCHOOL PROBLEM

The problem of providing Catholic high-school education for the vast army of parochial-school graduates which has become acute throughout the country is extremely so in the Archdiocese of Philadelphia according to the latest report of the superintendent, Rt. Rev. Msgr. John J. Bonner. Present social and economic conditions have loaded the high schools beyond their capacity and recent shifts in population have overcrowded many elementary schools and left some classrooms empty in other districts.

At the end of the 1935-36 school year there was a total of 137,693 pupils in all the schools of the diocese including high schools. The increase in high-school attendance from June, 1935, to September, 1936, was 3,569. More than 60 per cent of pupils who pass the eighth-grade examinations in the Philadelphia Archdiocese enroll in Catholic high schools.

INAUGURATION AT CATHOLIC UNIVERSITY

Rt. Rev. Msgr. Joseph M. Corrigan, S.T.D., was formally inaugurated as the sixth rector of the Catholic University of America on November 18, 1936. The ceremony took place before an audience of approximately 5,000 persons including officials, students, and trustees of the University, members of the Hierarchy, delegates from more than 300 colleges, members of the Diplomatic Corps, government officials, heads of religious orders, and a delegation of priests from the Archdiocese of Philadelphia, the home of the new rector. The ceremonies included the conferring of honorary degrees upon Most Rev. Michael J. Curley, archbishop of Baltimore and chancellor of the University, Hon. Pierce Butler, associate justice of the U. S. Supreme Court, and Rt. Rev. Michael J. Lavelle, vicar-general of the Archdiocese of New York.